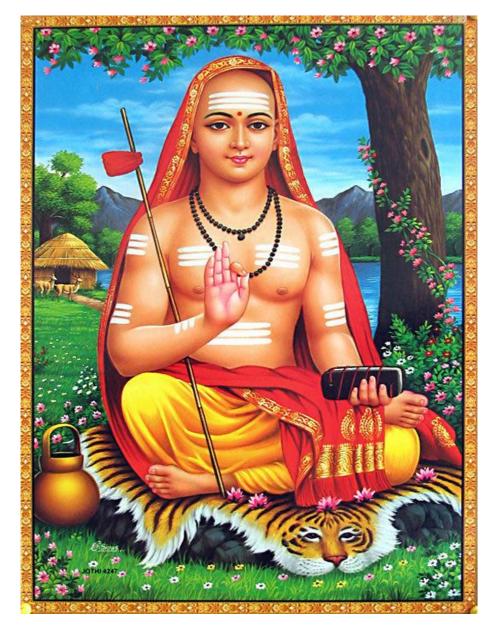


PANCHADASI



TRUPTI DEEPA PRAKARANAM

(The lamp of Perfect Satisfaction)

Volume 2

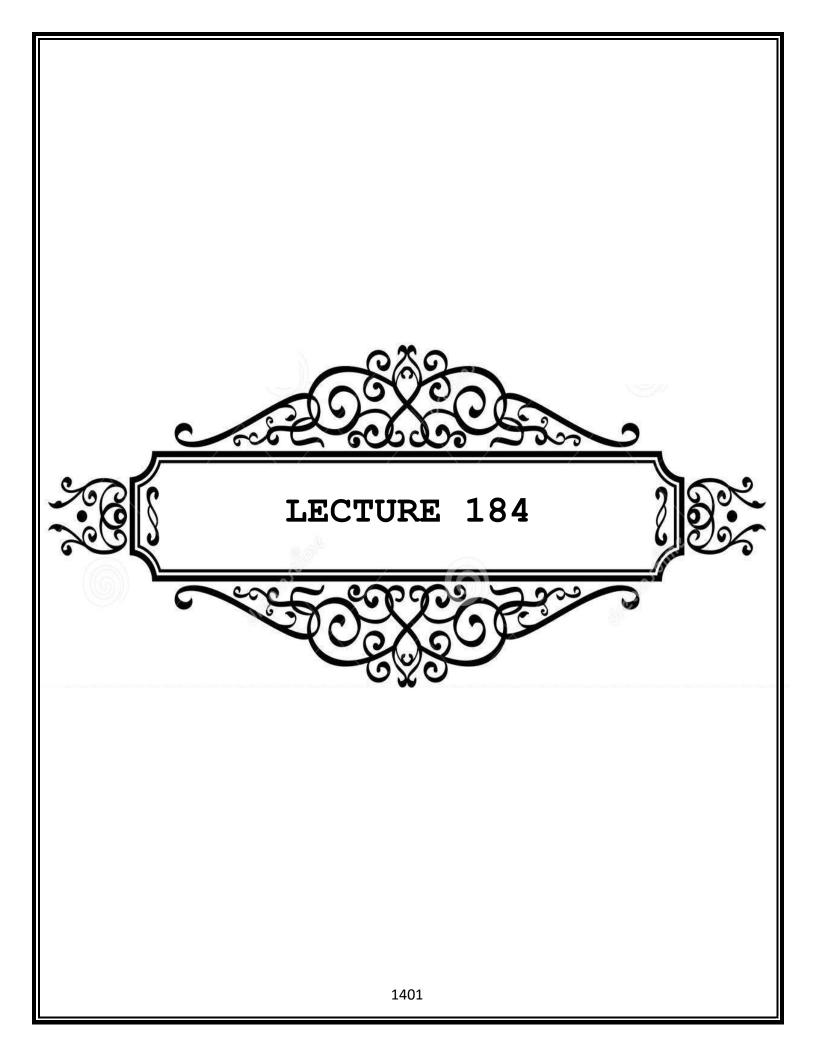
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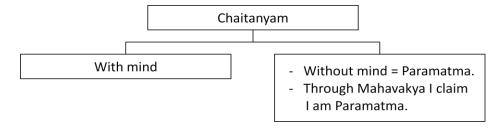
LECTURE 184

Verse 88/298:

अहमर्थपरित्यागादहं ब्रह्मेति धीः कुतः । नैवमंशस्य हि त्यागो भागलक्षणयोदितः ।।८८।। (Doubt) : if the idea of "I" is given up, how is the knowledge 'I am Brahman' possible? (reply) : it is the false parts of "I" which are to be given up and the true part retained, following the logical rule of partial elimination [Chapter 7 – Verse 88]

Verse 70 - 96:

- Mahavakya Vichara can give Aparoksha Jnanam Aham Brahma Asmi.
- When I consciousness pure Chaitanyam is associated with mind Upadhi, I am called Jiva and through Mahavakya Sravanam and applying Baga Tyaga Lakshana I exclude mind from me Chaitanyam.
- Chaitanyam without mind is called Paramatma.
- Antahkarana Baya Visishtaha Jeevatma.
- Antahkarana Abaya Visishtaha Paramatma.

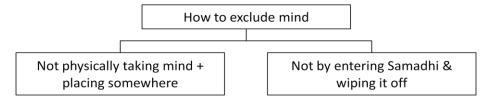


Verse 89:

अन्तःकरणसंत्यागादवशिष्टे चिदात्मिन। अहं ब्रह्मेति वाक्येन ब्रह्मत्वं साक्षिणीक्ष्यते ।।८९।। When the internal organ is negatived what remains is the mere inner consciousness, the witness. In it one recognise Brahman in accordance with the text 'I am Brahman'. [Chapter 7 – Verse 89]

- Same idea of Verse 88 student: I employ consciousness, mouth, sense organs, mind to say Aham.
- When I employ in the mind but don't include Chaitanyam, mind used as instrument.
- Mind not included in meaning of word Aham.
- Ahamkara Santyaga.
- In the meaning of world, I exclude Antahkarana mind + Chidabasa what's left is Original Consciousness.

- Antahkarana Santyagat, Avasishte Chidatmani.
- What is left behind is Chidatma Original Consciousness Consciousness which is Sakshi.
- In that Sakshi, Brahmatvam Ikshate one recognises limitless of Brahman status.
- In pure Original Consciousness Brahmatvam recognised, attributed because limitation belongs to mind.
- Limitation belongs to mind + Chidabasa "Reflected Mind + Reflected Consciousness" but Original Consciousness / Brahman is limitless.
- Lakshayate know / claimed student claims as Aham Brahman iti Vakyena / Sakshat.
- Student excludes mind.



- Exclusion by understanding mind belongs to lower order of reality.
- Presence of Mithya mind is as good as nonexistence from point of Sakshi.
- Exclusion is Mithyatva Nischaya of mind.
- Exclude dirt from slum movie in Television screen understand screen free from dirt.
- Don't have to remove dirt to make screen pure.
- How you understand screen is pure?
- Even when dirt is there, it is not included in the screen because screen is Asanga. Belongs to higher order. Movie is lower order.
- I exclude mind in terms of understanding I am Paramartha Chaitanyam. Mind can't be included in me in 3 periods of time.
- This understanding is called exclusion of mind. Don't remove thought. Don't go to different state of consciousness.
- Remain in Jagrat Avasta, by Sheer cognition, understanding. I am higher order of reality. Mind never included in me once you understand this, you have become mindless.

- Using mind, say I am mindless. Mithya minds presence, absence doesn't make any difference for me.
- Tyaga = Mithyatva Nischaya.
- By negating mind as Mithya, I claim Brahman in the Satya Chaitanyam thru statement.
- · Aham Brahma Asmi.

Verse 90:

स्वप्रकाशोऽपि साक्ष्येव धीवृत्त्या व्याप्यतेऽन्यवत्। फलव्याप्यत्वमेवास्य शास्त्रकृद्भिर्निवारितम् ।।९०।। The inner consciousness, though self luminous, can be covered by the modifications of the intellect just as other objects of knowledge are. The teachers of scriptures have denied the perception of Kutastha by Cidabhasa, or consciousness reflected on the intellects.

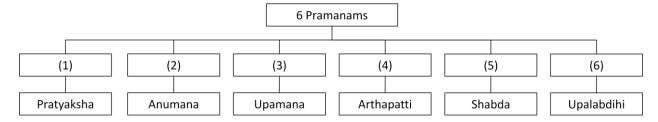
[Chapter 7 – Verse 90]

Verse 90 - 95:

- Technical.
- Uniqueness of self knowledge introduces 2 technical factors: Vritti Vyapti, Phala Vyapti.
- Important portion.

Principles:

- 1) We accept every knowledge, material spiritual, has to take place in the mind.
- 2) Knowledge takes places by operating a Pramanam instrument of knowledge.

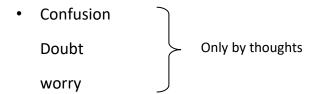


- Pramana generates knowledge in the mind.
- Intuition not source of knowledge.
- Exam question see by intuition.
- Chittappa coming today intuition.
- Why intuition not means of knowledge?

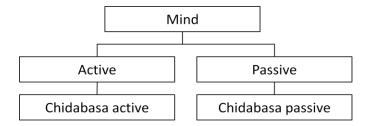
- Ask: has all intuition come true?
- Therefore not reliable source of knowledge.
- Pramanam only if reliable source of knowledge.
- Since intuition not reliable not Pramanam.
- Out of 6 instruments knowledge is generated then Pramanam.

Basic principles:

- 1) Knowledge has to take place in the mind.
- 2) Knowledge is generated by application of one of 6 Pramanams.
- 3) Knowledge always takes place only in the form of thought.
 - Pot knowledge.
 Cricket score knowledge.
- 4) Every thought not a knowledge.



- Every knowledge secular or sacred by thoughts only.
- Therefore every Jnanam called Vritti Jnanam.
- Thought generated in mind by operation of Pramanam.
- 5) Mind always pervaded by Reflected Consciousness. Chidabasa is always in the mind.
- 6) In Sushupti mind dormant. Chidabasa is there but in dormant form.



- No time where mind is without the Chidabasa.
- Mind always pervaded by Chidabasa.

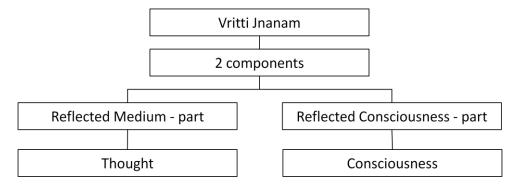
- 7) When Vritti takes place, thought takes part of mind like wave takes part of ocean.
 - Thought is part of mind only.

8) **Definition of Vritti**:

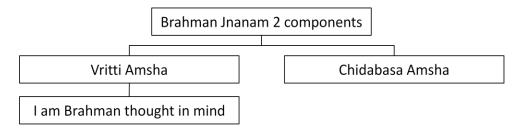
- Antahkarana Vikara is Vritti.
- Thought is modification of mind. Thought is part of mind only. mind pervaded by Chidabasa.

By extention can say:

- All thoughts pervaded by Chidabasa.
- Every thought in mind knowledge, sadness, happiness jealousy, worry, confusion, anger is pervaded by Chidabasa.



- 9) Knowledge = Reflected Consciousness + Relevant thought.
 - Pot knowledge = Reflected Consciousness + pot Vritti.
 - Jnanam = Reflected Consciousness + Reflected Medium.
- 10) Brahman Jnanam = Reflected Consciousness + Brahman thought.
 - No exception to rule.



Amsha Dvayam Sarveshu Jnaneshu Vartate.

Vedanta Sara:

Calls it:

- Akhanda kara Vritti Brahma Akara Vritti.
- In this thought subject object division is not there.
- I am Brahman.

 \downarrow

Not object

A – khandam

 \uparrow

Division

- All knowledge involve Vritti Jnanam.
- In Brahman Jnanam, there is a specialty. Only thought part has function in Brahman Jnanam.
- Chidabasa doesn't play any role one part activated and 2nd part exist but dummy.
- In all forms of material, Anatma knowledge, both parts Play a role.
- In knowledge of a pot, pot goes out in form of a beam of thought.
- In torchlight beam comes out.
- In sunlight rays come out not total sun.
- In Antahkaranam Vritti Amsha comes out of Indriyas and pervade pot.
- Pervasion of Vritti is called Vritti Vyapti.

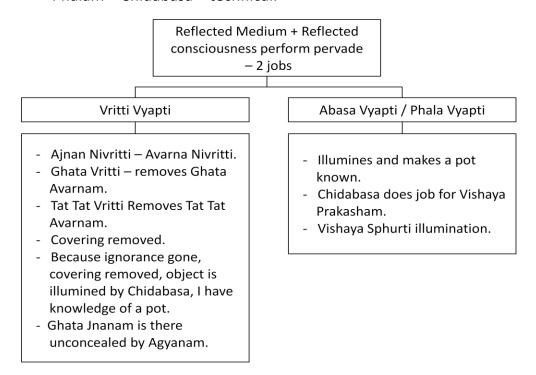


spreading over

Vyapti:

- Sunlight spreads over earth.
- Antahkarana Vritti like ray of light.
- Pervades object Vritti Vyapti is spreading over.

- When Vritti pervades, since thought is invariably associated with Chidabasa along with thought Chidabasa also pervades called Chidabasa Vyapti, Abasa Vyapti or Phala Vyapti.
- Phalam = Chidabasa = technical.

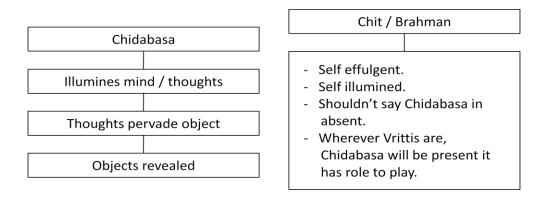


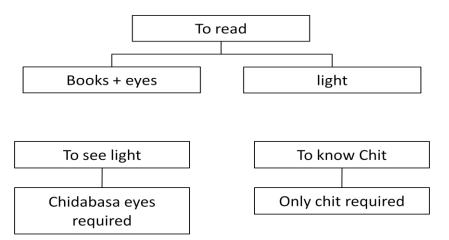
 Both Vritti Vyapti and Phala Vyapti have roles to play in case of Vishaya Anatma Jnanam.

Uniqueness of Brahman:

- Aham Brahma Vritti important. Has role to play in removing ignorance Atma Agyana Nivritti it has to do. Vritti plays role in Brahma Jnanam Chidabasa – Reflected Consciousness – Phala Vyapti need not illumine Brahman.
- Brahman is Original Consciousness why reflected light required for original light. Reflected light is there because of original light.

Moon light	Sun light
Required to illumine earth which has no light.Moon light exists because of sunlight.	Moonlight not required / can't be used to illumine sun.Moon redundant in case of sun.





To know Anatma, require Chidabasa light + thought:

- To know Atma require thought only.
- Only Vritti Vyapti utilised not Phala Vyapti.
- Essence of 90 95 Verses (6 verses).

Sloka:

Sakshi Dhi Vritya Vyapyate...

Verse 90:

- When I gain Aham Brahma Asmi knowledge, Aham Sakshi is pervaded by Aham Brahma Asmi Vritti – it is referred to Vritti Vyapti. It is there like for other objects in the world. No exception to rule.
- Even though Atma is self evident, we do require a thought which is referring to Atma. Buddhi Vritti required what is difference?
- Phala Vyapti is not there.
- Sakshi not illumined by, pervaded by, known by Chidabasa.

 Phala Vyaptitvam means Chidabasa illumination. In case of Phala Vyapti negated, Chidabasa negated. Chidabasa gets formed. It's function is negated.

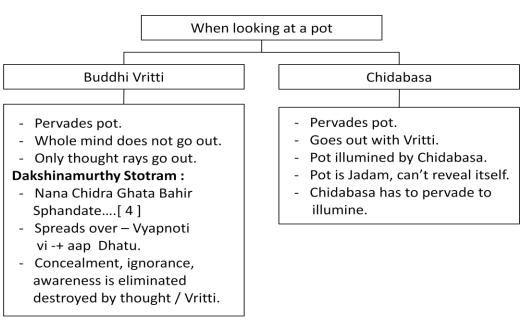
Verse 91:

बुद्धितत्स्थिचिदाभासौ द्वाविप व्याप्नुतो घटम्। तत्राज्ञानं थिया नश्येदाभासेन घटः स्फुरेत् ।।९१।। In the perception of a jar the intellect and Cidabhasa are both concerned. There the nescience is negated by the intellect and the pot is revealed by Cidabhasa.

[Chapter 7 – Verse 91]

 To reveal uniqueness of Brahma Kara Vritti... we compare pot knowledge + Self knowledge.

Pot knowledge:



Dakshinamurthy Stotram:

नानाच्छिद्रघटोदरस्थितमहादीपप्रभा भास्वरं जानं यस्य तु चक्षुरादिकरणद्वारा वहिः स्पन्दते । जानामीति तमेव भान्तमनुभात्येतत्समस्तं जगत् तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥४॥

Naanaac-Chidra-Ghatto dara-Sthita-Mahaa-Diipa-Prabhaa Bhaasvaram Jnyaanam Yasya Tu Cakssur-Aadi-Karanna-Dvaaraa Vahih Spandate | Jaanaam-Iiti Tam-Eva Bhaantam-Anubhaaty-Etat-Samastam Jagat Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||4||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) As the Light of a Great Lamp Situated Inside a Pitcher having Many Holes, Shine Outwards, similarly, the Knowledge of That Only (i.e. Atman) Throb Outwards through our Eyes and Other Sense Organs, "I Know", He Alone Shining (i.e Atman), This Entire World Shines. Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy.[Verse 4]

Verse 92:

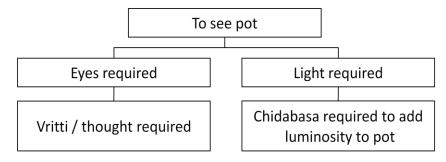
ब्रह्मण्यज्ञाननाशाय वृत्तिव्याप्तिरपेक्षिता । स्वयंस्फुरणरूपत्वान्नाभास उपयुज्यते ॥९२॥ In the cognition of Brahman the modification of the intellect is necessary to remove ignorance; but, as Brahman is self-revealing the help of Cidabhasa is not needed to reveal it. [Chapter 7 – Verse 92]

In case of Brahman

- Aham Brahma Asmi Vritti / thought required.
- It has a function, role to play, to remove Brahman Agyanam, concealment, Avarnam.
- 8th Chapter Panchadasi "Kutasta Deepa" elaboration.
- Chidabasa Phala Vyapti is there but has no function – not utilised here.
- Brahman not a Pot / Jadam. It is sentient, consciousness, self evident.
- Chidabasa evident because of Chit Alone.

Verse 93:

चक्षुर्दीपावपेक्ष्येते घटादेर्दर्शने यथा। न दीपदर्शने किंतु चक्षुरेकमपेक्ष्यते ।।९३।। To perceive a pot two factors are necessary, the eye and the light of the lamp; but to perceive the light of the lamp only the eye is necessary. [Chapter 7 – Verse 93]



- Because pot is not self illuminous, eyes + light both required for pot.
- To see torchlight eye + light not required require eye only.
- In case of Brahman Vritti alone enough in seeing light don't require another light + eye only eye required 2 factors not required Ekam Chakshu enough.

Verse 94:

स्थितोऽप्यसौ चिदाभासो ब्रह्मण्येकीभवेत् परम्। न तु ब्रह्मण्यतिशयं फलं कुर्याद्घटादिवत्।।९४।। When the intellect functions, it does so only in the presence of Cidabhasa, but in the cognition of Brahman Cidabhasa is merged in Brahman. In external perception of a pot, Cidabhasa reveals the pot by its light and yet remains distinct from it. [Chapter 7 – Verse 94]

- Chidabasa formed and is present in Brahma Jnanam Chidabasa exists.
- Only mixes with light of Brahman.

- If beam of moonlight directed to sunlight. It will join light of sun but will not cause any increases.
- Reflection merges into original without adding to its shining / light.
- How it merges into chit?
- It will not add to illumination of Chit. Phala Vyapti doesn't do any Phalam Dummy Phala Vyapti.
- In other cases, it adds Phalam, knowingness added as in pot.
- How do you know all this?
- Extract from Shastra Phala Vyapti + Vritti Vyapti.
- Extract from milk butter.
- No butter given directly.

Verse 95:

अप्रमेयमनादिं चेत्यत्र श्रुत्येदमीरितम् । मनसैवेदमाप्तव्यमिति धीव्याप्यता श्रुता ।।९५।। That Brahman cannot be cognised by Cidabhasa is corroborated by the Sruti: 'Brahman is beginning less and beyond cognition'. But its cognition by the intellects (in the sense of removing ignorance about it), is admitted by the Sruti Brahman can cognised by the intellect. [Chapter 7 – Verse 95]

- Where in Vedas Phala Vyapti / Vritti Vyapti?
- 2 states of mind mentioned.

a) Mind can't know Brahman

Taittriya Upanishad:

यतो वाचो निवर्तन्ते स्रप्राप्य मनसा सह स्रानन्दं ब्रह्मणो विद्वान् न बिभेति कदाचनेति तस्यैष एव शारीर स्रात्मा यः पूर्वस्य ॥४॥ yato vacho nivartante . aprapya manasa saha . anandam brahmano vidvan.h . na bibheti kadachaneti . tasyaisha eva sharira atma . yah purvasya .|| || || || || ||

Whence all the speech turns back with the mind without reaching it (the eternal truth, the Brahman), he who knows the bliss of eternal truth, the Brahman, fears not at any time. This mind is the embodied soul of the Pranamaya. Of this (Pranamaya) the Manomaya is the self. [II-4-1, II-9-1]

b) Kena Upanishad:

यन्मनसा न मनुते येनाहुर्मनो मतम् । तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥५॥

Yan-manasa na manute yena hur mano matam; tadeva brahma tvam viddhi nedam yad-idam-upasate | | 5 | |

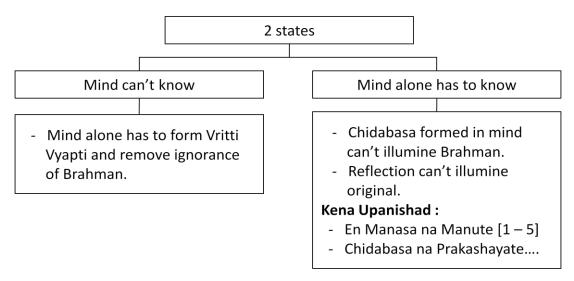
What one cannot feel with the mind, but because of which they say that the mind feels... know that alone as Brahman and not this, which people do worship here. [1-5]

c) Katho Upanishad:

मनसैवेदमाप्तव्यं नेह नानाऽस्ति किश्चन । मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥ ११॥ manasai - vedam aptavyam, neha nanasti kincana, mrtyoh sa mrtyum gacchati, ya iha naneva pasyati. || 11 ||

By mind alone could this (brahman) be obtained (realised); then there is no difference here at all. He, who sees any difference here, goes from death to death. [II - IV - 11]

• Mind alone has to know Brahman.



Kena Upanishad:

यन्मनसा न मनुते येनाहुर्मनो मतम् । तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥५॥

Yan-manasa na manute yena hur mano matam; tadeva brahma tvam viddhi nedam yad-idam-upasate | | 5 | |

What one cannot feel with the mind, but because of which they say that the mind feels... know that alone as Brahman and not this, which people do worship here. [1-5]

Worldly thought	Aham Brahma Asmi
 Thought possesses Pratibimba Chaitanyam Reflected Consciousness. Objects inert can't reveal by themselves. Reflected Consciousness required to reveal, moonlight required to illumine earth. Reflected Consciousness has role to play Phala Vishaya Pragyanam, illumination. 	 Reflected formation takes place in Reflected Medium (mind). Brahman = Original Consciousness. Doesn't need Reflected Consciousness to reveal / illumine it. Moonlight need not illumine sun. Power of moon given by sun. Phala Vyapti doesn't play a role

- Verses 90 94.
- Dwell repeatedly to get clearer picture.

Verse 95:

Unique phenomenon for Brahma Jnanam:

Vritti Vyapti required. Phala Vyapti not required.

Doubt of Purva Pakshi:

- Some places scriptures say.
- Mind can't know Brahman.
- Mind alone knows Brahman.

Keno Upanishad:

• Scriptures say – mind can't know Brahman.

Amruta Bindu Upanishad:

• Manasa Eva Idam Aaptavyam with mind alone Brahman has to be known.

Katho Upanishad:

मनसैवेदमाप्तव्यं नेह नानाऽस्ति किश्चन । मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥ ११॥ manasai - vedam aptavyam, neha nanasti kincana, mrtyoh sa mrtyum gacchati, ya iha naneva pasyati. || 11 ||

By mind alone could this (brahman) be obtained (realised); then there is no difference here at all. He, who sees any difference here, goes from death to death. [2-4-11]

- Mind required from Vritti Vyapti angle because thought alone removes ignorance of world or self.
- Jnanam takes place only when relevant. Thought occurs in mind.
- With reference to ignorance removal, mind's Vritti's required.
- W.r.t illumining Brahman, thought / mind never required.
- Mind need not reveal Brahman because mind is revealed by Sakshi Chaitanyam only.
- Vritti Vyapti Drishtya Manasa Apeksha.
- Phala Vyapti Drishtya Manasa Anaveksha.

Brahma Bindu Upanishad:

तावदेव निरोद्धव्यं यावद्धृदि गतं क्षयम् । एतज्ज्ञानं च ध्यानं च श्रेषो न्यायश्च विस्तरः॥ ४॥

Tavad - eva niroddhavyam yavat hrdi gatam ksayam, etajjnanam ca dhyanam ca seso nyayasca vistarah | | 5 | |

The mind should be restrained only as long as it gets dissolved in the heart. This is knowledge in mediation; the rest is (mere) logic and (verbal) elaboration. [Verse - 5]

Taittriya Upanishad:

यतो वाचो निवर्तन्ते ग्रप्राप्य मनसा सह ग्रानन्दं ब्रह्मणो विद्वान् न बिभेति कदाचनेति तस्यैष एव शारीर ग्रात्मा यः पूर्वस्य ॥४॥ yato vacho nivartante . aprapya manasa saha . anandam brahmano vidvan.h . na bibheti kadachaneti . tasyaisha eva sharira atma . yah purvasya .|| || || || || ||

Whence all the speech turns back with the mind without reaching it (the eternal truth, the Brahman), he who knows the bliss of eternal truth, the Brahman, fears not at any time. This mind is the embodied soul of the Pranamaya. Of this (Pranamaya) the Manomaya is the self. [II-4-1, II-9-1]

Phala Vyapti not required to illumine Brahman.

Katho Upanishad:

- Manasa Eva Aaptavyam.
- With mind alone, Brahman has to be known Dhi Vyapta necessity of Vritti Vyapti Aham Brahma Asmi takes place by Maha Vakya Sravanam.

Verse 96:

आत्मानं चेद्विजानीयादयमस्मीति वाक्यतः । ब्रह्मात्मव्यक्तिमुल्लिख्य यो बोधः सोऽभिधीयते ।।९६।। In the first Sruti verse of this chapter, when a man has realized the identity of his own self with that (Paramatman)..., it is the direct knowledge of Brahman (example: 'I am Brahman') that is meant.

[Chapter 7 – Verse 96]

Why Vidyaranya telling all this?

Analysing:

7th Chapter – 1st Verse.

आत्मानं चेद्विजानीयादयमस्मीति पूरुषः । किमिच्छन् कस्य कामाय शरीरमनुसंज्वरेत् ।।१।। "When a man (Puruṣa) has realized the identity of his own Self with the Paramātman, desiring what and for whose sake should he allow himself to be afflicted following the body's affliction?" [Chapter 7 – Verse 1]

Brihadaranyaka Upanishad:

आत्मानं चेद्विज्ञानीयाद्यमस्मीति पूरुषः। किमिच्छन्कस्य कामाय शरीरमनुसंज्वरेत्॥ १२॥

Atmanam cedvijaniyad ayamasmiti purusah kimicchankasya kamaya sariramanusamjvaret || 12 ||

If a man knows the self as 'I am this,' then desiring what and for whose sake will he suffer in the wake of the body? [V - V - 12]

- Aparoksha Jnanam only by Mahavakya Vichara.
- Why this is Aparoksham?
- This Jnanam specifies Brahman as himself.

Non Specific knowledge: (Paroksha Jnanam)

 Upanayanams given as Brahman is Jagat Karanam, he is Satyam Jnanam Anantam..

Specific knowledge: (Aparoksha Jnanam)

• Jagat Karanam Brahman Aham Asmi – specify that Brahman as "I". That knowledge mentioned in Brihadaranyaka Upanishad.

Verse 97:

अस्तु बोधोऽपरोक्षोऽत्र महावाक्यात्तथाप्यसौ । न दृढः श्रवणादीनामाचार्यैः पुनरीरणात् ।।९७।। From the great sayings a direct knowledge of Brahman is obtained, but it is not firmly established all at once. Therefore Sri Sankaracarya emphasizes the importance of repeated hearing, reflection and meditation.

[Chapter 7 – Verse 97]

Verse 70 - 96:

• Aparoksha Jnanam generated by Mahavakya Vichara.

Verse 97 - 134:

- Obstacles for this knowledge because of which one doesn't get specific knowledge.
- Knowledge that arises should give Samsara Nivritti.
- Tamevam Vidwan Amrutam Bavati Nanyat Pankta Ayayana Vidyate. By mere rise of knowledge, Samsara is removed and person is Mukta.
- I have knowledge but I don't feel like claiming Mukta.
- There is gap between Jnana Prapti and Jnana Phala Prapti.

- When I don't have Jnana Phalam, I begin to doubt whether I have Jnanam at all or not.
- How do I know I am Jnani or Ajnani?
- I claim to understand. Jnanam means claiming understanding but I have reservation in claiming Jnanam why?
- Reservation not lack of Jnanam but lack of Phalam.
- When Phalam is lacking, I question existence of Jnanam.
- I should know how Phalam is lacking if I have Jnanam.
- How I miss Phalam by having Jnanam?
- Doubt lack of Phalam, not defect of Jnanam.
- Jnanam is powerful, can do it's job has done for others.
- We have not Jnana Dosha but Antahkarana Dosha.
- Mind creates obstacles, not allowing Jnanam to do its job.
- If I switch on light, light has to remove darkness. But when bulb covered, it can't remove darkness covering created by our fertile imaginative mind, has its own reservation.
- If mind gives Antahkarana Doshas, Jnanam not allowed to do its job.
- Sa Pratibandaka Aparoksha Jnanam.

Kunti to Karana:

- You are my son Mahavakya educated I am not charioteer but Kunti's son.
- Pramana generates Vritti Kaunteya Karana reservation.
- How is it possible?
- Am Kaunteya Jnana Vritti valid when story given, I am Kaunteya given.
 Not Adhyasa, imaginary Vritti do not give Nitya, Shudha / Chaitanyam to a crying student. Available Vritti becomes Jnana Vritti mental reservation serves as obstacle not for rise of knowledge.
- Knowledge already risen. Not allowed to function.

Reservation categorised into 3 verities:

a) Pramana Asambavana:

- Revelations regarding essential teachings of Vedanta. You are Brahman / Paramatma / or part of Paramatma / Dasa of Paramatma.
- Ramanujam you can never be Paramatma. You are part only.
- Madhavacharya you are not part he is Swami. You are eternal Dasa.
- Your Ananda is serving Bagawan not becoming Bagawan.

Source:

- Upanishad / Gita / Brahma Sutras scriptures create reservation / Doubt reservations regarding scriptural content and what it communicates.
- Goes by repeated Sravanam / Mananam analysis.
- Find out if Upanishad says Dasa, Anga... by Shad Linga Dvara Parameters, Upakrama, Upasamhara.
- You are truth of universe reservations regarding Tatparyam.
- Student doesn't have time to Analyse all Bashyams.
- There should be no reservation regarding content of Upanishad. Brahma Satyam Jagan Mithya – Jeeva Braheiva Na Paraha Sravanena Pramana Asambava Nivritti.
- Production of knowledge & obstacle is by analyses.
- 1st obstacle is reservations regarding Pramanam.

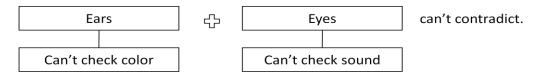
b) Prameya Asambavana?

- Reservation regarding nature of myself and Brahman / Atma.
- Why this doubt?

Upanishad	Pratyaksha		
- I am Nondual, Advaita Atma.	- Sense organ report plurality many in class.		

Vedanta	Sense organs
No duality	I am part of duality

- What is fact? Can't dismiss Pratyaksha Pramana sense organs are Jyeshta Pratyaksha. Primary source of knowledge. Inference, Arthapatti, other Pramanam to study Shastra – Indriyas required.
- Primary source reveals Dvaitam. Shastra reveals Advaitam.
- What is fact, error??
- Both not fact.
- If I am nondual, then there can't be duality mutually exclusive. Doubt regarding validity of 2 sources. Pratyaksha + Shastra.
- Therefore reservation resolve : 2 primary sources.
- Can't function in the same field to talk about contradiction.



- 2 primary sources can never contradict don't function in same field.
- If I see contradiction, its my own misconception.

Sense organs	Vedanta
- Functioning in Vyavaharika field.	 Functions in Paramartika field. Never says – Advaitam in Vyavaharika field. Vedas accept Dvaitam therefore accepts karma.

Pratyaksha	Vedanta
 Can never contradict. Reveals Dvaitam in Vyavaharika field. Doesn't work in Paramartika field. Let it do + go. 	 Sandhya Vandanam Vedas knows there is Dvaltam. Paramartika Advaitam can't function in that field.

- We should know difference in the field of Dvaitam and Advaitam. No contradiction – eyes see plurality and assert there is Advaitam and no jerks.
- Absolute essence behind Vyavaharika plurality is "I" the Chaitanyam.
- Dwell more..
- Vaitatya Prakarana...

Mandukya Upanishad:

न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः । न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता ॥ ३२ ॥

Na nirodho na cotpattir-na baddho na ca sadhakah, na mumuksur-na vai mukta ityesa paramarthata II 32 II

There is neither dissolution, nor birth; neither anyone in bondage, nor any aspirant for wisdom; neither can thee be anyone who hankers after liberation, nor any liberated as such. This alone is the Supreme Truth. [II - K - 32]

- Vedanta valid in Paramartika place.
- Body angle accept Dvaitam.
- Hungry eat -!
- Do what you have to do.
- Prameya Asambavana removed.
- By Mananam in which I understood different fields of Pratyaksha and Shastra.
- Others philosophers don't accept 2 orders of reality Advaitam not acceptable.
- Look at Veda working in Vyavaharika Vedanta not talking about
 Vyavaharikam. Only helps in knowing Paramartika Prameya Sambavana reservations regarding Brahmatma and its duality removed by Mananam.

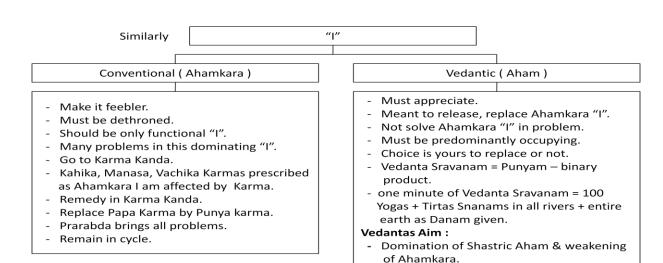
c) Viparita Bavana:

- Habitual non Vedantic anti Vedantic thinking. I am body.
- Truth: I am not body.

Gita:

देही नित्यमवध्योऽयं देहे सर्वस्य भारत। तस्मात्सर्वाणि भूतानि न त्वं शोचितुमर्हसि॥ २.३०॥ This – the indweller in the body of everyone is ever indestructible, O Bharata; and, therefore, you should not grieve for any creature. [Chapter 2 – Verse 30]

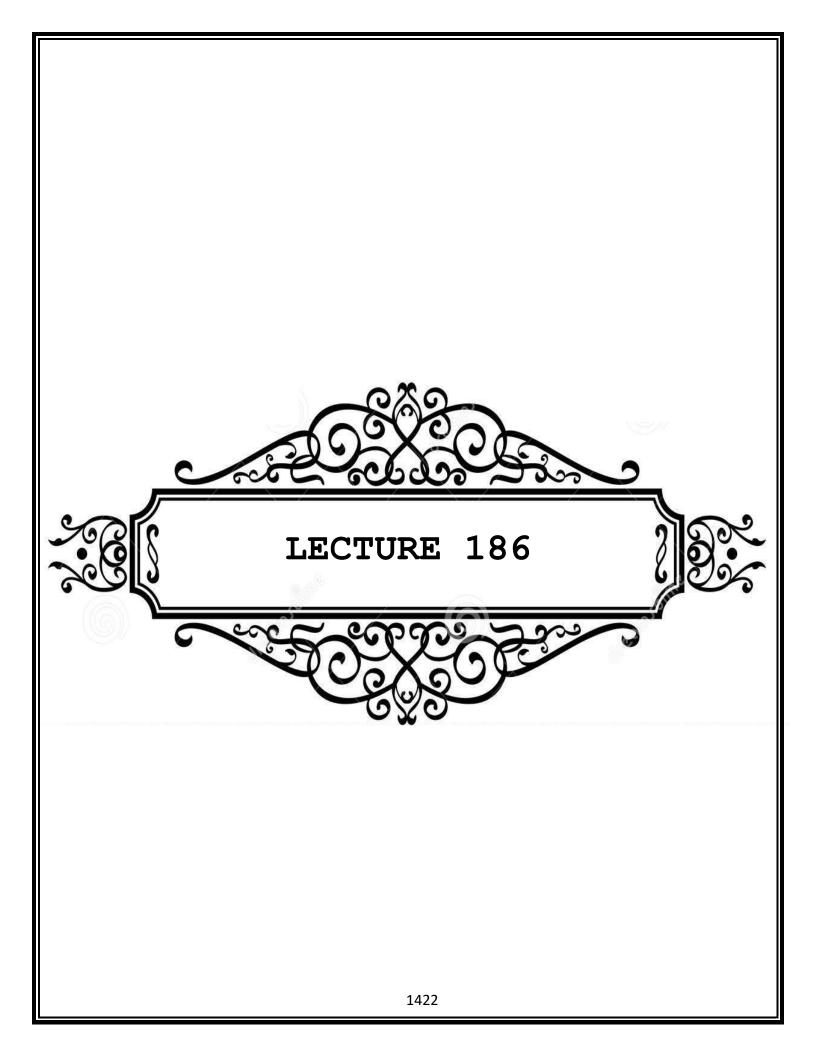
- Najayate Asanga... but my thinking centred on various relations. Mind pre-occupied with Sanga Aham and we don't rise our level to Asanga level.
- With Sanga Aham, can't meditate as Asanga Atma... one! Incongruous.
- I now and I of Vedanta communication Gandhi Indira / Mahatma Rajiv / Rahul / Sonia..



- Sravanam, Mananam, Ninidhyasanam meant to remove 3 obstacles.
- Pramana Asambavana Nivritti.
- Prameya Asambavana Nivritti.
- Viparita Bavana Nivritti.
- When these obstacles gone, Aham Brahma Asmi becomes stronger. We are all Jnanis and have Aham Brahma Asmi Vritti but is feeble now. Now it is Sa Pratibandhaka Jnanam. As Pratibanda goes, Jnanam become more powerful.
- Adridam becomes Drida Jnanam.
- Prajnam becomes Sthria Prajna.
- Jnanam becomes Jnana Nishta.
- Sapratibandaka Jnanam becomes Apratibandaka Jnanam.
- Verse 97 134 topic Pratibandaka Nivritti Aparoksha Jnanam from Mahavakya obstructed – therefore Jnanam not Dirdham not free to produce Phalam.
- How you know?
- Yajnavalkya told Meitreyi.
- Atma va are Drishtavyaha, Srotavyaha...



Indicates rise of Aparoksha Jnanam but it will be feeble in the beginning.
 Do Pratibandaka Nivritti – all Upanishads give same Aham Brahma Asmi Jnanam.



LECTURE 186

Upto 96:

- Mahavakya capable of giving Aparoksha Jnanam.
- Why no benefit?
- Cause should produce effect.
- Jnanam should produce Phalam.
- Doesn't fructify into Jeevan Mukti Phalam because of obstruction.
- No sudden jerky experience / explosive experience in Vedanta.
 Understanding effect, clarity, obstacles removed, knowledge brighter.

Verse 97 - 134:

- Obstacles removed, lamp burning, darkness continues means there is covering.
- Why obstacle?
- No Sadhana Chatushtaya Sampatti / Vairagya / Viveka / Mumukshutvam.



- 1. Sama / 2. Dama / 3. Uparama / 4. Sradha / 5. Samadana / 6. Titiksha.
- With Sadhana Chatushtaya Sampatti hear.

Keno Upanishad:

Srotasya Srotam...

One student:

- Naham Manye suvedeti student goes out of class others continue.
- Sa Pratibandaka Aparoksha Jnanam.
- Obstructed knowledge.
- Adridha Jnanam.
- Dridha = clear, fruitful Jnanam.

- Special effort not for Jnanam or Moksha. Jnanam alone gives Moksha.
- Special effort to remove 3 obstacles.
- Convertion not sudden process Sunlight recedes on Pournami gradually moon becomes brighter.. Gradual process.

Verse 97: Introduction:

- Through Mahavakya Vichara, Aparoksha Jnanam takes place.
- If knowledge not fully functional / operational, No Jnanam.

Vakya Vritti: Verse 49:

- 1st Sravanam no fruit only Jnana Prapti.
- 2nd Sravanam + Mananam + Ninidhyasanam for Pratibanda Nivritti not to know new Atma.
- We say: teacher teaching better now. All 3 for 3 fold obstacles:
- Pramana Asambayana.
- Prameya Asambavana.
- Vipartia Bavana.

Verse 98:

अहंब्रह्मेति वाक्यार्थबोधो यावद्वृढीभवेत् । शमादिसहितस्तावदभ्यसेच्छ्रवणादिकम् ।।९८।। "until the right understanding of the meaning of the sentence 'I am Brahman' becomes quite firm, one should go on studying the Sruti and thinking deeply over its meaning as well as practising the inner control and other virtues." [Chapter 7 – Verse 98]

Vakya Vritti – Verse 49.

Brahma Sutra:



Avrittirasakridupadesat

Repetition is necessary, since the Upanishads instruct repeatedly. [IV - I - 1]

Brihadaranyaka Upanishad:

- Meitriya Brahmanam repeated 2 times in Brihadaranyaka Upanishad with one sentence addition.
- After one round of Sravanam repeat Sravananam with Mananam and Ninidhyasanam.
- Upasana for integrating mind + intellect. Be in touch with Shastra for Grihastas.
- Pay your attention to Sadhana Chatushtaya Sampatti.
- If Sadhana Chatushtaya Sampatti weakness Jnanam seemingly weakens, like glowing embers covered by Ash. Light not seen. Stoke it repeatedly.
- Check up : Vairagyam.
- Along with Sadhana Chatushtaya Sampatti practise Sravanam / Mananam / Ninidhyasanam. How long?
- Until Jnanam is natural, assimilated, internalised, so that you don't forget anytime.
- Then Sthira Pragya, Apratibandaka Jnanam, Jnana Nishta, Brahmi Sthithi –
 (Chapter 2 Gita). Esha Brahmi Sthithi Partha.

Gita:

एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति। स्थित्वास्यामन्तकालेऽपि ब्रह्मनिर्वाणमृच्छति॥ २.७२॥ This is the Brahmika state, O son of Prtha. Attaining this, none is deluded. Begin established therein, even at the end of life, one attains to oneness with Brahman. [Chapter 2 – Verse 72]

Verse 99:

बाढं सन्ति ह्यदार्ढ्यस्य हेतवः श्रुत्यनेकता । असंभाव्यत्वमर्थस्य विपरीता च भावना ।।९९।। The causes of the lack of firmness in the direct knowledge of Brahman are: the occurrence of apparently contradictory texts, the doubt about the possibility of such knowledge and radically opposed ways of thinking leading to the idea of doership. [Chapter 2 – Verse 99]

- Viparita Bavana.
- 3 powerful obstacles make knowledge feeble / weak. How you measure inefficiency of knowledge? Don't get Jeevan Mukti Sloka of Gita's as myself.

Gita:

दुःखेष्वनुद्विग्ममनाः सुखेषु विगतस्पृहः। वीतरागभयक्रोधः स्थितधीर्मृनिरुच्यते॥ २.५६॥ He, whose mind is not shaken up by adversity, and who, in prosperity does not hanker after pleasures, who is free from attachment, fear and anger is called a sage of steady wisdom. [Chapter 2 – Verse 56]

• Not my biography. Feeling knowledge Adhridham.

a) Sruti Anekata:

- All Mahavakyams Advaitam.
- Tat Tvam Asi Chandogya Upanishad.
- Aham Brahma Asmi Brihadaranyaka Upanishad.
- Ayam Atma Brahma Mandukya Upanishad.
- Pragyanam Brahma Aitareya Upanishad.

Mandukya Upanishad:

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते । तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्रन्नन्यो अभिचाकशीति ॥१॥

Dvau suparna sayuja sakhaya samanam vrksam parisasvajate, tayou anyah pippalam svadv-atty-anasnan anyo abhicakasiti || 1 ||

Two birds bound to each other in close friendship, perch on the self-same tree. One of them eats the fruits of the tree with relish, while the other (just) looks on, without eating. [III – I – I]

• 2 in body of individual – Jivatma / Paramatma – birds.

Visishta Advaita:

- Antaryami Brahmanam "Paramatma" inside Jiva.
- Yaha Atmani Tishtau Atmanaha.
- If Paramatma inside Jiva has Sharira Shariri Sambanda.

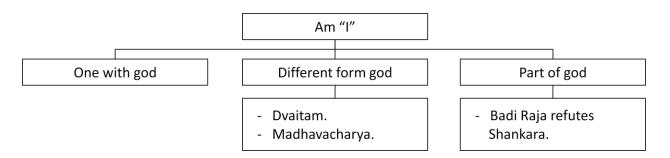
Gita:

ममैवांशो जीवलोके जीवभूतः सनातनः। मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति॥ १५.७॥

An eternal portion of Myself, having become a living soul in the world of life and abiding in Prakriti draws (to itself) the (five) senses, with mind as the sixth.

[Chapter 15 – Verse 7]

• Jivatma – Amsham of "Paramatma".



• Doubt regarding seeming contractions in Vedas = Pramana Asambavane removed by repeated Sravanam.

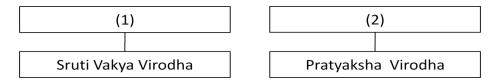
2nd Arthasya Asambavitam:

- Prameya Asambavana even though I have understood Advaitam,
 Upanishad statement versus Pratyaksha Pramana. Before internal contradiction. Now external contradiction.
- Sruti + Pratyaksha.

Sruti:

Advaitam alone is there.
 Upajeevya Pramanam, both primary sources, equally powerful.

- Dvaita alone is there.
 - Anumanam + Artapatti secondary source. Depends on Pratyaksha.
 - 2 equally powerful Pramanams contradict each other.
 - All the time we are using Pratyaksham accepting Advaitam impossible.
 Difficult to swallow.



3rd Vipartia Bavana:

 Habits die hard. 2nd Sravanam + Mananam + Ninidhyasanam – meant for Pratibandha Nivritti.

Verse 100:

शाखाभेदात्कामभेदाच्छ्रुतं कर्मान्यथाऽन्यथा । एवमत्रापि मा शङ्कीत्यतः श्रवणमाचरेत् ।।१००।। Owing to the existence of different systems, dispositions and desires, the Sruti enjoins different kinds of sacrifice etc., in the Karma Kanda. But about the knowledge of Brahman preached in the Upanishads there is no scope for doubts; so practice repeated 'hearing' etc., about the truth (for firm conviction). [Chapter 7 – Verse 100]

- Karma Kanda different Karma for different Adhikaris.
- 1180 branches of Vedas / Shakas Verse 12 15 Shakas remain now.

Ahuti:

- Butter improvement of Indriyam ear / eyes.
- Curd improvement of Indriyam.
- Different for different desires, Kamas. Similarly Jnana Kanda several teachings Dvaitam, Advaitam.

Truth:

- All Shakas of all Vedas at Upanishadic level teach Tat Tvam Asi.
- Bheda = Variety.
- Jnana Kanda Moksha only desire.
- Karma Kanda Many desires.
- Ashanki such doubt shouldn't rise. People study 10 / 36 / 108 Upanishad
 the central theme Jivatma / Paramatma Aikyam.

Verse 101:

वेदान्तानामशेषाणामादिमध्यावसानतः । ब्रह्मात्मन्येव तात्पर्यमिति धीः श्रवणं भवेत् ।।१०१।। 'Hearing' is the process by which one becomes convinced that the Vedas in their beginning, middle and end teach the identity of Jiva and Brahman, and this is the gist of Vedanta. [Chapter 7 – Verse 101]

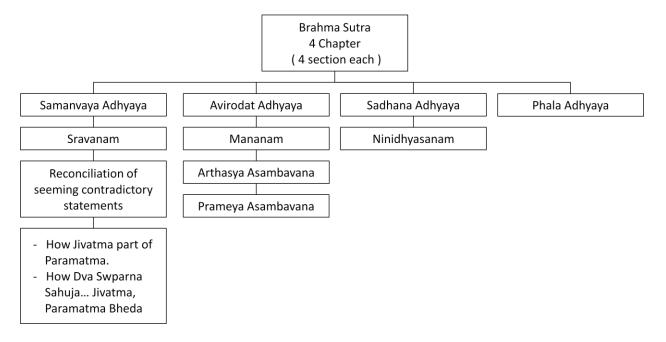
- Brahma Sutra, Uddava Gita, Puranas Rasa Leela 10th chapter, one Aim –
 Brahma Satyam Nis Samshaya Jnanam conviction comes from repeated
 Sravanam.
- 1st Sravanam gain knowledge.

• 2nd Sravanam – converting knowledge to conviction.

Verse 102:

समन्वयाध्याय एतत् सूक्तं धीस्वास्थ्यकारिभिः । तर्केः संभावनार्थस्य द्वितीयाध्याय ईरिता।।१०२।। This subject is well explained by Acarya Vyasa and Sankara in the Brahma Sutras in the sections treating of the correct view of the Vedic texts. The second chapter of the same classic treats of 'reflecting' by which one is enabled to establish the doctrine of non-duality by reasoning which satisfies the intellect and refutes all possible objections. [Chapter 7 – Verse 102]

• Etat – this – Sravanam – is ascertaining central teaching in Samanvaya Adhyaya.

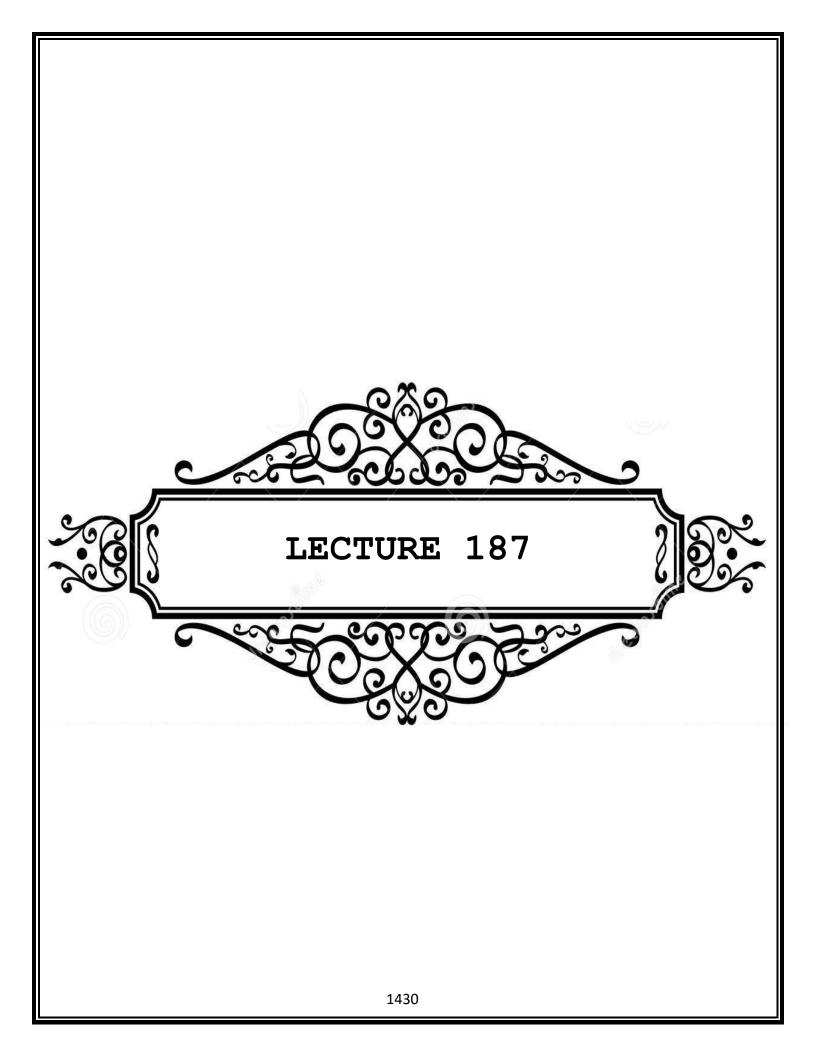


Avirodat Adhyaya:

• Removal of Artham / Prameyam Asambavana – external contradictions.

Upanishad	Pratyaksha + all Philosophies + science
 Advaitam. All Devatas – Shiva / Krishna / Vishnu, Nama Rupas superimposed on me Chaitanyam. 	 Dvaitam. Sankhya, Yoga, Nyaya, Vaiseshika, Bauda, Yoga – based on Pratyaksha and don't give importance to Veda.

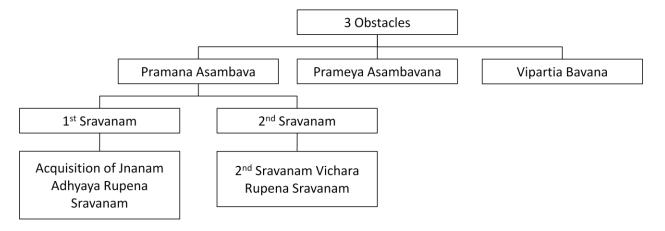
- Every sense organ revealing Dvaitam only.
- Shaiva + Vaishnavas believe Moksha is reaching Shiva Loka or Vaikunta and sitting under feet of lord and claim Moksha.



LECTURE 187

Verses 97 - 134:

• Block between Jnanam + Jnana Phalam is Obstacles. Pratibanda Nivritti = convertion of Sa Pratibandaka to Apratibandaka.



Revealed by teacher:

- Jnana Prayartham Vichara Rupena Sravanam.
- Heavily textual analysis.
- Vedantic interpretation analysis.
- 1st Sravanam gives doubts of Pramana Asambavana.

Analysis by: Shad Lingas -

(1)	(2)	(3)	(4)	(5)	(6)	(7)
Upakrama	Upasamhara	Abyasa	Apoorvata	Phalam	Arthavada	Upapatti

- To make sure Advaita interpretation is appropriate.
- Other causes misinterpretation, confusion. Take Dvaitins, Visishta Advaitins, Srishti Vakyam, Srishti Nisheda Vakyam – resolve Upanishadic statements.

Advaitin:

Say no creation in Mandukya Upanishad 2nd + 3rd chapter – Mrinlingaya...

Conclusion:

The Philosophy of Advaita Vedanta:

slok-ärdhena pravakshyämi yad-uktam granthakotibhih / brahma satyam jagan-mithyä jivo brahmaiva näparah // 'In half of a *sloka* I state what has been stated by millions of texts; that is, Brahman alone is real and this *Jagat* is *mithyä*, and the *jiva* is non-different from Brahman.'

Taittriya Upanishad:

तस्माद्वा एतस्मादात्मन आकाशः सम्भूतः । आकाशाद्वायुः । वायोरग्निः । अग्नेरापः अद्भः पृथिवी पृथिव्या ओषधयः । ओषधीभ्योऽन्नम् । अन्नात्पुरुषः ॥२॥

tasmadva etasmadatmana akasah sambhutah, akasadvayuh, vayoragnih, agnerapah, adbhyah prthivi, prthivya osadhayah, osadhibhyo'nnam, annatpurusah || 2 ||

From that (which is) this atman, is space born; from akasa, air; from air, fire; from fire, water; from water, earth; from earth, herbs; from herbs, food; and from food, man. [II-I-2]

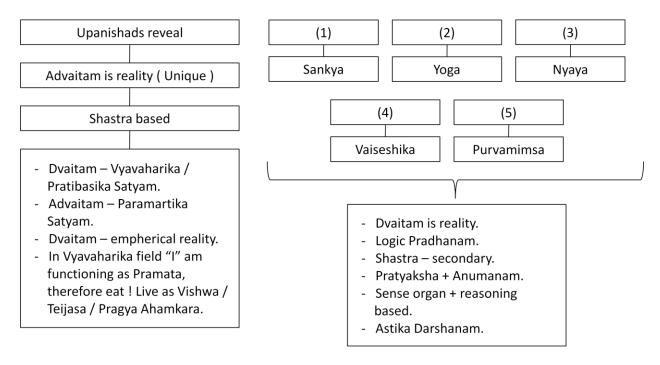
Taittriya Upanishad:

त^र होवाच यतो वा इमानि भूतानि जायन्ते येन जातानि जीवन्ति यत्प्रयन्त्यभिसंविशन्ति तद्विजिज्ञासस्व तद्ब्रह्मेति स तपोऽतप्यत स तपस्तप्त्वा ॥३॥

tagmhovaca, yato va imani bhutani jayante, yena jatani jivanti, yatprayantyabhisamvisanti, tadvijinasasva, tad brahmeti, sa tapo' tapyata, sa tapastaptva. || 3 ||

To him (bhrgu) he (varuna) again said: "that from which these beings are born; that by which, having been born, these beings live and continue to exist; and that into which, when departing, they all enter; that seekest thou to know. That is Brahman". He, (Bhrgu) performed penance; and after having done penance... [III-I-3]

- Brahma Satyam, Jagan Mithya.
- · Tasmat Va Etasmat.
- Yatho Imani Butani.
- Sample in Samanvaya Adhyaya.
- · Brahma Sutra.
- Vichara Rupa Sravanam eliminates interpretational confusions.
- Vichara Sagara text by Nischala Dasa introduces 2 Sravanams.



- Accept science real valid Pramanam in transactions.
- How Sruti negates?
- Never negates Vyavaharika Satyam in Vyavaharikam. Negates Vyavaharika Satyam in Paramartikam Turiya Drishti, these are as good as nonexistent.

Brihadaranyaka Upanishad:

मनसैवेदमाप्तव्यं नेह नानाऽस्ति किश्चन । मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥१९॥

Manasaivanudrastavyam neha nanasti kimcana mrityoh sa mrityumapnoti ya iha naneva pasyati | 19 | |

From that (which is) this atman, is space born; from akasa, air; from air, fire; from fire, water; from water, earth; from earth, herbs; from herbs, food; and from food, man. [IV - IV - 19, II - I - 11]

Mandukya Upanishad:

नान्तः प्रज्ञां न बहिष्प्रज्ञां नोभयतः प्रज्ञां न प्रज्ञानघनं न प्रज्ञां नाप्रज्ञम् । अदृष्टमव्यवहार्यमग्राह्यमलक्षणं अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं प्रपञ्चोपशमं शान्तां शिवमद्वतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ ७॥ Nantah-prajnam na bahis-prajnam nobhayatah prajnam na prajnana-ghanam na prajnam naprajnam, adrstam-avyavaharyam-agrahyam-alaksanam acintyam-avyapadesyam-ekatma-pratyaya-saram prapanco-pasamam santam sivam-advaitam caturtham manyante sa atma sa vijneyah II 7 II

It is not that which is conscious of the internal subjective world, nor that which is conscious of the external world, nor that which is conscious of both, nor that which is a mass of consciousness, nor that which is simple consciousness, nor is it unconsciousness. It is unseen by any sense-organ, beyond empirical dealings, incomprehensible by the mind, uninferable, unthinkable, indescribable, essentially by of the Self alone, negation of all phenomena, the peaceful, the auspicious and the nondual. This is what is considered as the Fourth (Turiya). This is the Atman and this is to be realised. [Verse 7]

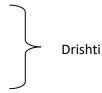
Mandukya Upanishad:

न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः । न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता ॥ ३२ ॥

Na nirodho na cotpattir-na baddho na ca sadhakah, na mumuksur-na vai mukta ityesa paramarthata II 32 II

There is neither dissolution, nor birth; neither anyone in bondage, nor any aspirant for wisdom; neither can thee be anyone who hankers after liberation, nor any liberated as such. This alone is the Supreme Truth. [II - K - 32]

- Neha na na Asti Kinchana
- Prapancha Upashamam
- Na nirodha na Chotaptii



- Na Baddo Na mumukmusho, Chidananda Rupam.
- Moksha + Bandham Vyavaharikam only. Paramartikaly No Bandah / Moksha. In Mananam understand 2 tier reality only in Advaitam we talk about Vyavaharika, Paramartika Bheda. Therefore understand this, otherwise most confusing.
- Student should be really, "Arasana Nambi Purshana Vitten...."
- Unless Advaitam is comfortable, live in Jiva, Jagat, Ishvara Dvaita format.
- Brahma Sutra 2nd chapter negation of all Dvaita Darshanams introduces
 2 tier reality after 2 tier come to 3 tier reality Pratibasikam /
 Vyavaharikam / Paramartikam.
- Svapna Pratibasika Satyam.
- Jagrat Vyavaharika Satyam.
- Turiyam Paramartika Satyam not Sushupti.
- Establishing Turiyam with help of Targa not Targa Pradhana.
- In language of Tarqa negate Brahma Sutra 2nd Chapter 2nd Section Tarqa Pada.
- Negation of Sankhya, Nyaya others what type of Tarqa?
- By reasoning to convince your intellect. Teaching blesses if I am convinced.

1st chapter:

Saman Vaya Sukhtam – Sravanam.

2nd Chapter:

Mananam.

3rd Chapter:

· Ninidhyasanam.

Verse 103:

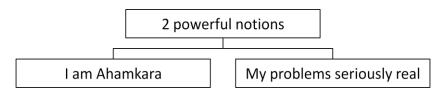
बहुजन्मदृढाभ्यासाद्देहादिष्वात्मधीः क्षणात् । पुनः पुनरुदेत्येवं जगत्सत्यत्वधीरपि ।। १०३।। The Jiva, as a result of the firm habit of many births repeatedly, moment by moment, thinks that the body is the self and that the world is real.[Chapter 7 – Verse 103]

- Dhihi kshanat...Viparita Bavana... + Ninidhyasanam clearly presented only in this portion.
- After Sravanam + Mananam intellectual conviction Aham Satyam Jagan Mithya...

Problem:

- I notion in body Annamaya Kosha, Pranamaya Kosha, Manomaya Kosha are all I notions.. I identification.
- In provoking moments, worldly transactions Ahamkara rises, individuality rises, family relationships rises, problems and Samsari rises. I am Jeevan Mukta left far behind.
- I am Samsari dominant thought pattern. Aham Brahma Asmi struggle to remember, have Ahamkara Nishta.
- Aham Samsari rises Punaha.
- Punaha Kshanat in a moment Udeti rises effortless.
- I am so + so Ahamkara practiced for Janmas as Jiva is Anaadikala worldly experience invokes only Ahamkara coming out of Prarabda...
- Father, husband, boss Ahamkara Samsari "I", Ahamkara alone invoked and is ever changing Ahamkara.

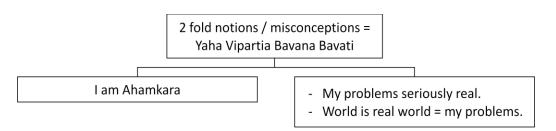
- Dominant, Sakshi lying down. I am Sakshi not invoked. Therefore takes Janmas....
- Swami replaces Ahamkara by Nitya Mukta Aham Sakshi Bavaha.
- Once Ahamkara "I" invoked no more in Paramartikaha, come down to Vyavaharika level.
- From Vyavaharika level / Drishti world is Maha Satyam not Mithya. Every problem Satyam. No courage to dismiss any problem as Mithya.
- Get courage when I raise level to Paramartika / Rishimukha Mountain / Turiyam Sugriva runs – Valli will chase everywhere.
- I will be chased by Prarabda as long as I am in Ahamkara field. Only place –
 Turiyam to run for safety.
- One Ahamkara invoked, reality of world comes in, problems 100 meter large, problems not insignificant, can't brush aside from Vyavaharika
 Drishti. Every issue serious, Jagat Satyatva Dhi – notion – problems real.



- Both twins 2 sides of same coin standing in Ahamkara door. Can never say world unreal. Ahamkara + Jagat 2 sides of same coin. If world has to be dismissed, I have stop to be Ahamkara. I have problems never stops. Ahamkara never free from problems. Sakshi ever free from problems.
- Ahamkara never free Atma ever free. Decide whether you want to be
 Ahamkara or Atma choice is yours.

Verse 104:

विपरीता भावनेयमैकाग्र्यात्सा निवर्तते । तत्त्वोपदेशात्प्रागेव भवत्येतदुपासनात् ।।१०४।। This is called erroneous thinking. It is removed by the practice of one-pointed meditation. This concentration arises out of worship of Isvara, even before the initiation regarding attributeless Brahman. [Chapter 7 – Verse 104]



- Syat Aikagrayatvat Nivartate. 2 fold notions will go away. Only by
 Ninidhyasa Aikasrayat = Ninidhyasanam = Vedantic meditation thought regulation in keeping with teaching or thought re-orientation.
- Gauda calls it Mano Nigrahaha Manaso Nigrahayatya Manaha Sarva Yoginam.
- What type of Mano Nigrahya?
- I am not Ahamkara should be thought pattern. My problems need not be solved for. My freedom.
- My freedom inspite of my problems because problems are Mithya. This is meditation my freedom not by solving problems. My freedom inspite of problems. Mithya Samsara has Mithya problems.
- Affects Mithya Ahamkara but I am Sakshi Satya Turiyam. This is level raising Meditation from Vyavaharika Ahamkara to Paramartika Turiyam.
- Shifting level is ultimate solution. Like dream problem in dream go to dream doctor. Another method Uthishtaha – waking up – dreamer negated.
- Level shifting meditation to be done by all. Sanyasi not free from Ahamkara "I".
- His Ahamkara = Sanyasi.



- Attribute of Ahamkara Ashrama.
- Sanyasi Ashrama associated with Ahamkara. Samsari will have Ahamkara Vyavaharika problems.
- Sishya / Ashrama problems endless no staff, no Ahamkara including Sanyasi Ahamkara is free from problem.

- Vedantic meditation will become effortless if one practices Saguna Upasana before Vedanta.
- Upasana + Ninidhyasanam similar process in both, thought regulation is there.
- Practice Eka, Anena Rupa Ishvara Dhyanam Vishwaroopa Dhyanam.
- He can effortlessly practice Ninidhyasana. Duration small.
- Krita Upasti students name Kruto Upasana in Jeevan mukti Viveka text book.
- Done Ishta Devata Dhyanam before Vedanta.
- For Saguna Dhyanam, Vedanta not required.
- Has Kshama, Dama, Uparati, Titiksha, Sradha, Samadhanam. Chitta Ekagrata he will have will not require Ninidhyasanam.
- Without Upasana will require longer Ninidhyasanam.
- Chitta Aikagrahyam = mental discipline can be accomplished in Saguna Ishvara Dhyanam. Length of Upasana done in Purva Janma also.
- In Kaliyuga, come without qualification with Sadhana Chatushtaya Sampatti problem require long Ninidhyasanam.

Upasana	Ninidhyasanam
Saguna Upasana.Dvaita Dhyanam.	- Advaita Dhyanam. - Nirguna Dhyanam.

Verse 105:

उपास्तयोऽत एवात्र ब्रह्मशास्त्रेऽपि चिन्तिताः । प्रागनभ्यासिनः पश्चाद्ब्रह्माभ्यासेन तद्भवेत् ।।१०५।। Therefore in the books of Vedanta many types of worship of Isvara have been discussed. Those who have not done worship before the initiation into Brahman will have to acquire this power of concentration by the practice of meditation of Brahman. [Chapter 7 – Verse 105]

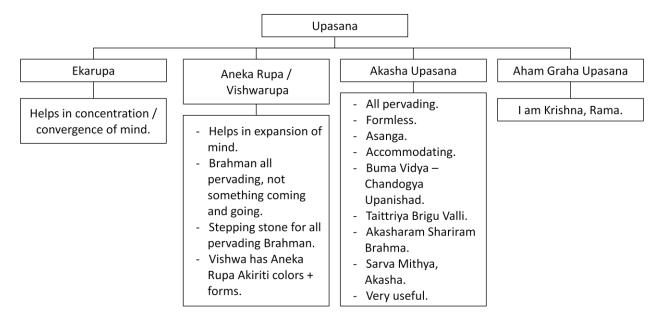
- Upasana dry run, rehearsal for later Ninidhyasanam.
- Upasana legitimately should be in Karma Khanda alone Manasa Karma.
- Discussed in Vedanta also.

Taittriya Upanishad:

- Brighu & Siksha Valli.
- Brahmanda Valli = is Vedanta.

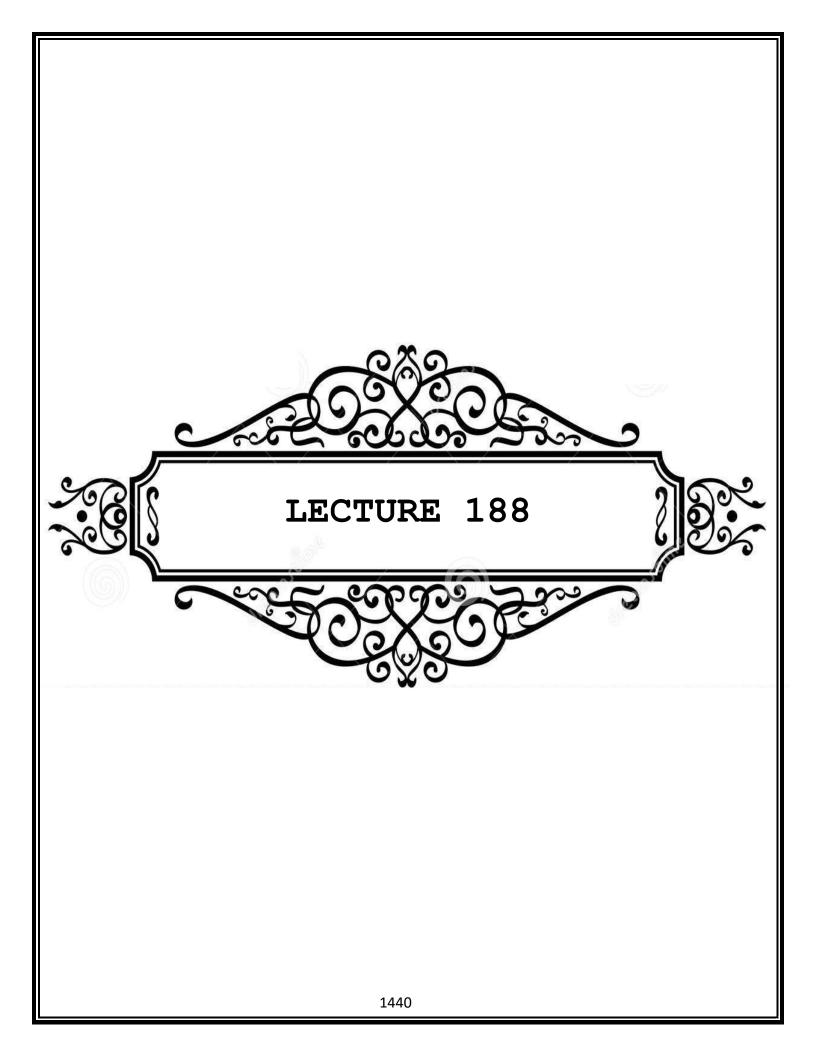
Chandogya Upanishad:

- Chapter Verse 1 5 Upasana.
- Chapter Verse 6,7,8 Vedanta.
- In Brahma Shastram Jnana Khanda, variety of Upasana Chintita analysed, enquired.



Aham Graha Upasana:

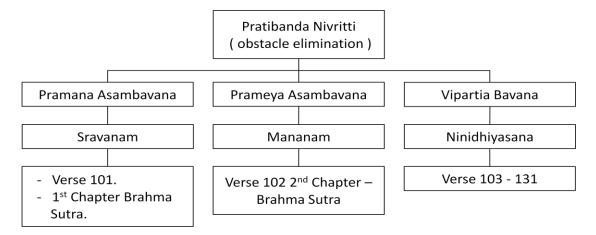
- Whatever I want to meditate I invoke in myself.
- Krishna not in idol but in myself. I am Krishna, Rama, Devi, Bagawan not outside but myself. Suddenly can't say Aham Brahma Asmi. Mind resists that.
- I am Brahma like space, all pervading accommodating, Asanga



LECTURE 188

Verses 97 - 134:

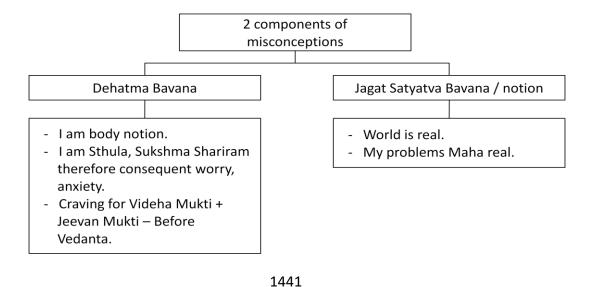
Topic:



- Obstacle is gap between Jnanam and Jnana Phalam. Clear understanding of:
 - a) Mahavakya.
 - b) Nothing else required other than clear understanding.
- Sravanam, Mananam, Ninidhyasanam for 2nd component. Jnana Phalam removes obstacles between Jnanam + Jnana Phalam.
- Because of gap, I feel I haven't got knowledge itself, no Jnana Phalam.

Verse 103 & 104:

• Definition – what is Viparita Bavana?



- My Sukshma Shariram should not take another Sthula Shariram but merge with god after dropping present body.
- Viparita Bavana is Dridha Jnana Abyasat eliminated by Ninidhyasanam.
- Thought pattern re-orientation to align with Vedantic teaching.
- How?
- Ask whose pattern Videha Mukti I am asking for?
- Who am I?
- I have nothing to do with present Sukshma, Sthula Shariram and future possible Sthula Shariram.
- All happenings in Mithya plane. Don't be obsessed.
- Didn't know Atma before Vedanta. Therefore Jeevan Mukti / Videha Mukti important.
- After Vedanta Jeevan Mukti and Videha Mukti Recede. Nitya Mukti Svarupam dominates mind.
- Aikyagriyat knock off misplaced anxiety, thought re orientation.
- Re-direction is easy if Saguna Ishvara Upasana done before, practiced thought direction.
- Easy to change thought pattern, facility control is there.
- After Vedanta, changing thought pattern not different.
- Good Upasaka will not require long Ninidhyasanam because he has thought control. Non – Upasaka requires long Ninidhyasanam process.
- Karma Yoga in problem.
 Upasana Yoga in problem.
- Skill of thought re-orientation developed before Vedanta.

Verse 105:

 Therefore for Upasaka in Vedanta – Saguna Upasana Rehearsed. Ground for thought control, thought discrimination, direction, re-orientation.

- In Vedanta, Saguna Upasana talked about should be in Karma Khanda, Manasa Karma.
- In class, think Aham Brahma Asmi. 2 chappa / Viparita Bavana.
- Deha Abimana + Jagat Satyatva Buddhi.
- Brahma Brahmabyasam used in Yoga Vasishta for "Ninidhyasanam".
- In all events of the day, I am not affected. Nitya Mukta Svarupa. At Mithya Deha Plane, events take place Prarabda exhaustion taking place in Mithya Prapancha that can't challenge my understanding or disturb me that I was, am, ever free.
- Sunrise experience doesn't challenge my knowledge sun never rises.
 Earth goes round understanding not challenged in crisis ridden, provoking situations, in Mithya plane experiences.
- I am not traveler towards Moksha. Thought re—orientation. I am Mukta is understanding. Travel over no more Sadhana, Siddha Buddhi is thought re—orientation.
- Thought biography internal journey over what ever happens outside.

Verse 106:

तिच्चन्तनं तत्कथनमन्योन्यं तत्प्रबोधनम् । एतदेकपरत्वं च ब्रह्माभ्यासं विदुर्बुधाः ।।१०६।। 'the practice of meditation on Brahman, the wise consider, means reflection on it, talking about it, mutually producing logical arguments about it – thus to be fully occupied with it alone.' [Chapter 7 – Verse 106]

- What is definition of Brahmabyasa or "Ninidhyasanam"?
- Yoga Vasishtam Jnana Vasishtam.
- Vasishta Ramayana Valmiki 34,000 Verses.
- Utpatti Prakaranam = Ninidhyasanam 2 definition.
- 1st definition 1st Chapter: Verse 54 60.
- 2nd definition 7th Chapter: 106 Verses.

1st Chapter:

- Verses 54 60. Samadhi Abhyasa Rupa: "Ninidhyasanam" as practice of Vedantic Samadhi closely travels with Yoga Shastra / Sutra / Desha / Kala / Asana / Body – head – Neck in straight line / Pratyahara – withdrawal of sense organs – Dharana – focusing mind.
- Dhyana absorbed in Samadhi.

Gita:

शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः । नात्युच्छितं नातिनीचं चैलाजिनकुशोत्तरम् ॥६-११॥ Having established a firm seat of his own in a clean spot, neither too high nor too low, made of a cloth, a skin and Kusa – grass, one over the other. [Chapter 6 – Verse 11]

• Shuchan Deshe Pratishtaya sit, close eyes, get absorbed = Samadhi Abyasa.

Mandukya Upanishad:

मनसो निग्रहायत्तमभयं सर्वयोगिनाम् । दुःखक्षयः प्रबोधश्चाप्यक्षया शान्तिरेव च ॥ ४०॥

Manaso nigraha - yattama - bhayam sarva - yoginam, duhkha - ksayah prabodhas - capya - ksaya santi - reva ca. | | 40 | |

Yogis who do not follow the path of knowledge as declared in this Karika depend upon the control of their mind for fearlessness and destruction of misery, and also the knowledge of the self and eternal peace. [II - K - 40]

- 4 obstacles to Samadhi Laya / Vikshepa / Kashaya. Here Samadhi Abyasa
 Rupa Ninidhyasanam.
- Asana not compulsory Yogi's meditation method not compulsory. Mind dwells upon teaching.
- Posture, time, space, closing eyes not important.
- Mind should dwell on teaching. Samadhi Abyasa Rupa Ninidhyasanam.
 Brahma Abyasa Rupa Ninidhyasanam.
- Your choice mind dwells + aligns.
- Samadhi Rupa not compulsory.

Quoting Brahma Sutra:

Tabyam Nirvikalpa Nikotsestha...

- "Ninidhyasanam" = Ekatanatvam in Yoga Shastra sitting, Dharana, completely forgetting surrounding, trance, mystic, absorption in Yoga. Not compulsory to follow.
- Here Tat Chintanam: Dwell on Vedantic teaching. Reminding I am free and now my freedom doesn't depend or conditioned by Prarabda given experiences.
- Reminder at regular intervals: I am free now.. This is Chintanam if nobody around.
- Neighbor asks: what Swamy taught?
- Tat Katanam share knowledge.
- No Arakarthu boring!
- Revision with other students.
- Anyonyam Prabodate mutual sharing of teaching received, no one teaching other.
- All my thoughts governed by this teaching in self assessment, judgment in keeping with teaching.
- No Moksha, journey not over is counter to Vedantic teaching. Body goes through Prarabda Uphearels.
- See myself as arrived person Siddha Purusha not Sadhaka journeying person.
- Continuous training during all occasions. I see myself as free.
- "Etad Eka Paratant Vam Cha".
- Reading own notes, repeated Sravanam brings mind back to teaching.
- Brahmabyasa "Ninidhyasanam" different from Samadhi Abyasa Rupa "Ninidhyasanam".
- Vedanta Sara Samadhi Abyasa Rupa "Ninidhyasanam". Yoga Vasishta is Pramanam for Brahmabyasa Rupa "Ninidhyasanam".

Verse 107:

तमेव धीरो विज्ञाय प्रज्ञां कुर्वीत ब्राह्मणः । नानुध्यायादुबहुञ्छब्दान् वाचो विग्लापनं हि तत्।।१०७।। Having established a firm seat of his own in a clean spot, neither too high nor too low, made of a cloth, a skin and Kusa – grass, one over the other. [Chapter 7 – Verse 107]

Brihadaranyaka Upanishad:

तमेच धीरो विज्ञाय प्रज्ञां कुर्वीत ब्राह्मणः। नानुष्यायातुबहुञ्छब्दान्, वाचो विम्लापनं हि तत् ॥ इति ॥ २१ ॥ Tameva dhiro vijnaya prajnam kurvita brahmanah nanudhyayadbahunchabdan vaco viglapanam hi tad iti || 21 ||

The intelligent aspirant after Brahman, knowing about this alone, should attain intuitive knowledge. (He) should not think of too many words, for it is particularly fatiguing to the organ of speech. [IV - IV - 21].

 Brahmanaha = Sadhana Chatushtaya Sampatti Adhikari Dhira has Viveka Shakti – should gain knowledge through Sravanam + Mananam + Pragya – Ninidhyasanam of Brahman.

Swami Dayananda:

- Ninidhyasanam = alert living. No experience in life should invoke Samsari in me.
- Never feel I am Samsari.
- I am Asamsari = never challenged.
- Experience can't change fact I am Asamsari.
- Don't shake this pot on head.



I am Asamsari Various situations

- Pragyam Kurvita protect this thought. May you not dwell on too many Anatma.
- Thoughts, Vritti, Shabda Dvaita Shastrani, Apara Vidya.
- For Ekagrata Saguna Dhyanam useful after Vedanta, to gain Ekagrata don't go to Dvaita – Upasana – teacher not happy... Jeeva Ishvara must be highlighted in Saguna Upasana.

 In Vedanta, negate Bheda, instead of Saguna Upasana, we suggest Nirguna Dhyanam.

Gita:

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः। अहङ्कारविमुढात्मा कर्ताहमिति मन्यते॥ ३.२७॥ All actions are performed, in all cases, merely by the qualities in nature (Gunas). He, whose mind is deluded by egoism, thinks 'I am the doer'. [Chapter 3 – Verse 27]

तच्चवित्तु महाबाहो गुणकर्मविभागयोः । गुणा गुणेषु वर्तन्त इति मबा न सज्जते ॥३-२८॥ But he, who knows the truth, O mighty – armed, about the divisions of the qualities and (their) functions, and he, who knows that 'Gunas as senses' move amidst 'Gunas as objects', is not attached. [Chapter 3 – Verse 28]

नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित्। पश्यञ्शृष्वन्स्पृश्रञ्जिघ्रन्नश्चनन्गच्छन्स्वपञ्श्वसन्॥ ४.८॥ I do nothing at all, thus would the harmonised knower of truth think – seeing, hearing, touching, smelling, eating, going, sleeping, breathing.... [Chapter 5 – Verse 8]

For Loka Sangraha, Puja ok, Pashyan, Srinvan, assert Naiva Kinchit Karomi..
 Prakriti Kriya Manani.

Guna Karmani Sawashaha, Ahamkara Vimuduatma, Kartaram iti Manyate, Tatta Vittu Maha Bavo, guna Karma Vibagayo, Guna Guneshu Vartante.

- I am Paramarmarthika Adhistanam for both Vyavaharika Jiva +
 Vyavaharika Ishvara never forget this!
- Prayer: help me to remember, I am not Jiva seeking your help. Let me remember I am ever free, whatever happens at Anatma level.
- Help me reinforce Atma Anatma format and not Jiva / Jagat / Ishvara format.
- Anudhyayat Vedic.



Dhatu - Dhyayayi

• Dvaita Shastra weakness mind and organ of speech Viglapayati – weekend.

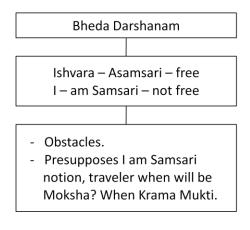
Verse 108:

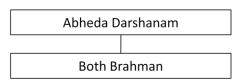
अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते। तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ।।१०८।। The Gita says: 'those who onepointedly concentrate their mind on me and meditate on me as their own self, I give what those ever-devoted ones need and perfect what they have'. [Chapter 8 – Verse 108]

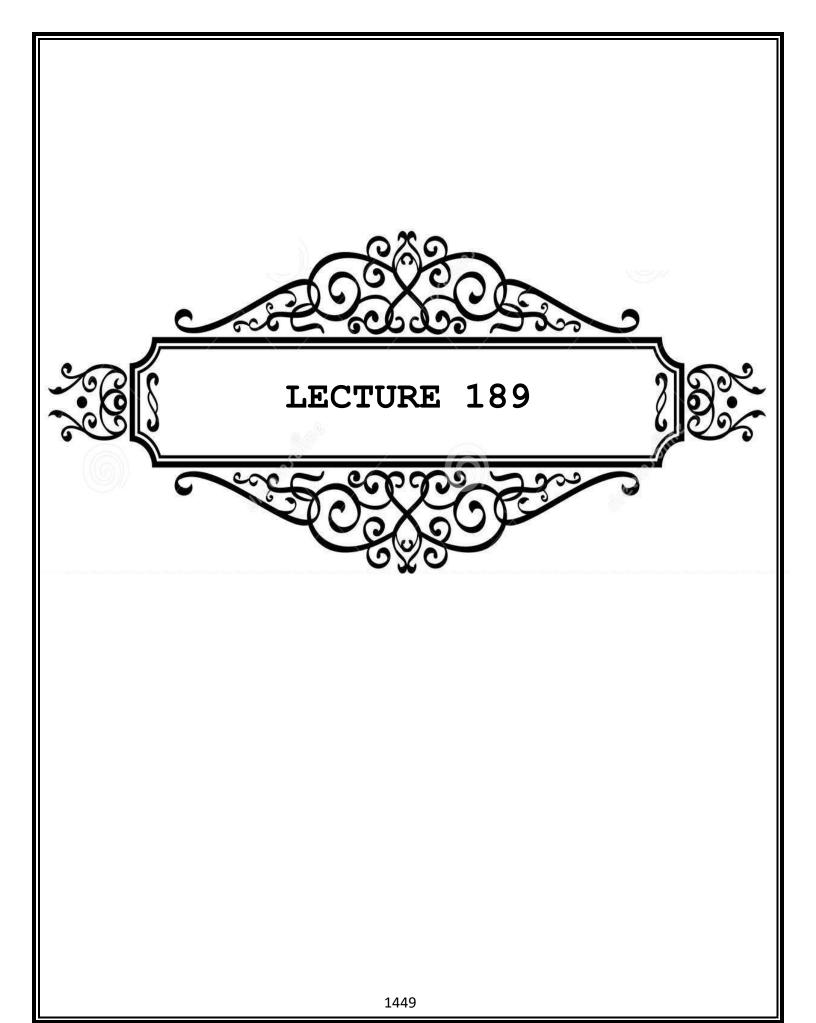
Gita:

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते। तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम्॥ ९.२२॥ To those men who worship me alone, thinking of no other, to those ever self-controlled, I secure for them that which is not already possessed (Yoga) by them and preserve for them what they already possess (Ksema). [Chapter 9 – Verse 22]

- Explains Jnani in Ninidhyasanam.
- Sit in Bagawans seat and claim I am Bagawan.
- Brahma Asmi Ananya Abheda Chintayataha.
- Pari Upasate = Ninidhyasanam preoccupied with Advaita Darshanam.
 Yoga / Kshema I will take care lifes needs food, security.
- 'Tesham' to those 'Ninidhyasakas'
- Those with Sravanam + Mananam and having discovered, they are non different from Ishvara or Brahman.
- Anya = different.
- Ananya = non different / Aikyam.
- Don't look Jiva Ishvara as different but as Aham Brahma Asmi. In this manner Chintyaya – entertain this thought pattern.





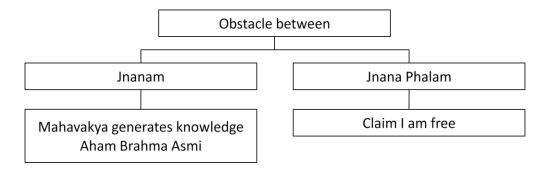


LECTURE 189

Verse 108:

Verses 97 - 134:

Pratibanda Nivritti.



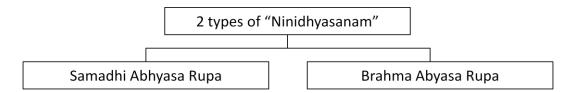
- Mind not able to completely tap result of Vritti Jnanam, Jnanam always in Vritti form whenever Vritti is there, it is Jnanam only.
- Vritti takes place in mind. Many say + mean Aham Brahma Asmi but feel I am Samsari.
- Where is Snag?
- Snag in mind in form of obstacle.

Pramana	Prameya	Viparita
Asambavana	Asambavana	Bavana

- Obstacles to be removed no change in Vritti required. Vritti powerful enough. Only remove obstacle.
- Bulb glowing bright. But 3 cloth coverings obstruct light.
- Need not switch bulb again. Bulb already burning. Remove 3 dark coverings and then Samsari notion goes.
- Sravanam / Mananam / Ninidhyasanam 3 dark cloth removal solutions.



Dealt elaborately here



Samadhi Rupa Abyasa:

- Ashtanga Yoga Dharana, Dhyana Samadhi.
- Chapter 6. Gita.
- Mandukya Upanishad 3rd chapter end.
- Panchadasi 1st chapter.

Brahma Abyasa Rupa "Ninidhyasanam":

No Desha, Kala, important dwell on teaching "I am free".

Yoga Vasishta:

• Tat chintanam, Verse 106.

तिच्चन्तनं तत्कथनमन्योन्यं तत्प्रबोधनम् । एतदेकपरत्वं च ब्रह्माभ्यासं विदुर्बुधाः ।।१०६।। 'the practice of meditation on Brahman, the wise consider, means reflection on it, talking about it, mutually producing logical arguments about it – thus to be fully occupied with it alone.' [Chapter 7 – Verse 106]

- · Remain in teaching in any way.
- Samadhi Abyasa knee joint obstacle.
- Brahma Abyasa easy chair / Vedanta / Sravanam / to assimilate teaching.

Gita:

यथा दीपो निवातस्थो नेङ्गते सोपमा स्मृता। योगिनो यतचित्तस्य युक्ततो योगमात्मनः॥ ६.१९॥ 'As a lamp laced in windless place does not flicker', is a simile used to describe the Yogi of controlled mind, practicing Yoga of the self (or absorbed in the Yoga of the self). [Chapter 6 – Verse 19]

- Mediator not longing for extraordinary experience. Keep assimilating, what I understand.
- Why Samadhi Abhyasa?
- Knowledge in quiet place settles well, deepened.. Also..

Brihadaranyaka Upanishad:

तमेच धीरो विज्ञाय प्रज्ञां कुर्वीत ब्राह्मणः। नानुष्यायातुबहुञ्छब्दान्, वाचो विम्लापनं हि तत्॥ इति ॥ २१ ॥ Tameva dhiro vijnaya prajnam kurvita brahmanah nanudhyayadbahunchabdan vaco viglapanam hi tad iti || 21 ||

The intelligent aspirant after Brahman, knowing about this alone, should attain intuitive knowledge. (He) should not think of too many words, for it is particularly fatiguing to the organ of speech. [IV - IV - 21].

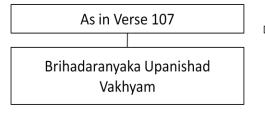
Brihadaranyaka Upanishad:

- Tameva Dheero Vigyanaya Pragnaya Ananya means one who looks upon lord as non-different form himself.
- Anya = different.
- Aananya = non different identical.
- Ishvara Dhyanam = Ninidhyasanam = Jivatma Ishvara Aikyam because he
 is busy with Vedantic assimilation. Bagawan takes care of needs.
 Annanyan Chintayaha = Ninidhyasanam.

Verse 109:

इति श्रुतिस्मृती नित्यमात्मन्येकाग्रतां धियः। विधत्तो विपरीताया भावनायाः क्षयाय हि ।।१०९।। Thus both Sruti and Smrti enjoin constant concentration of the mind on the self to remove the erroneous conviction concerning the self and the world.

[Chapter 7 – Verse 109]





- Sruti Smritihi Dwanda Samasa.
- Vidataha verb to instruct / command prescribe focusing of intellect, teach Ekagrata of intellect upon Atma.

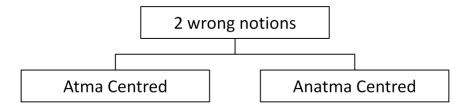
Vedantic meditation:

- Atma Dhyanam not enough.
- Aham Brahma Asmi Chidananda Rupana.

- More important than Atma Dhyanam is Anatma Mithyatva Dhyanam because our attachment to Anatma is stronger than our problem with Atma.
- Why Anatma Dhyanam required?
- I anyway meditate on family business only.
- Anatma Mithyatva Dhyanam more important.
- "Raaga Vishaya + Dvesha Vishaya Dhyanam" is Mithya.
- Then Sthula / Sukshma Shariram is Mithya Dhyanam "I".
- Atmani Ekagrata / Anatma Mithyatva Dhyanam required.
- When worry rises remind.. It is Mithya.
- Total 298 Verses.
- Whatever is cause of worry, meditate on their Mithyatvam, for weakening of Viparita Bavana.
- Nityam = indeclinable word.
- Frequency / Intensity / Response reduction.
- Gradual transformation of my response to situations in life.
- Worry reduction is indication of Viparita Bavana Nivritti.

Verse 110 + 111:

 Defines nature of Viparita Bavana / wrong notion / misconception / habitual misconceptions.



- Viparita Bavana = missing real nature of something and taking nature different from what it is.
- Ropeness of rope missed in its place, we mistake snakeness.

Every mistake has 2 components.

А	В
Mistaking right one.Missing ropeness"Miss"	Taking wrong one."Snake part"."Take".

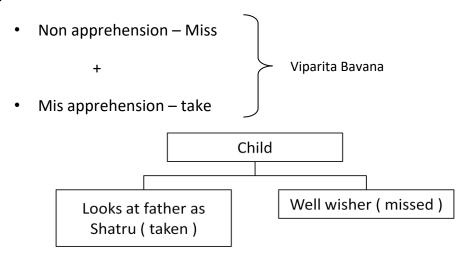
1st Stage : Miss :

 Snakeness perceived (ropeness missed) = Viparita Bavana = Adhyasa = misconception.

3 stages in one sentence:

• Misperception / misapprehension.

Chinmaya:



• Similarly wrong notion regarding Atma – Anatma.

Verse 110:

यद्यथा वर्तते तस्य तत्त्वं हित्वाऽन्यथात्वधीः । विपरीता भावना स्यात्पित्रादावरिधीर्यथा ।।११०।। An erroneous conviction is ignorance of the true nature of an object, and taking it as the opposite of what it really is. It is like as son treating his father as an enemy. $[\ \text{Chapter 7-Verse 110} \]$

- 2 fold Vipartia Bavana Ayam Atma Dehadi.
- I am Atma different from Body / Mind complex rule I.

Rule - 1:

Real nature – original "I"	Ahamkara
 I am different from Sthula / Sukshma / Karana or 5 Koshas / 3 Avastas. Already free Atma. 	- Anatma. - Sukshma Sharira + Chidabasa = Ahamkara.

Rule - 2:

• Idam Jagat = Mithya, not worth worrying over.

Gita:

श्रीमगवानुवाच अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे। गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः॥ २.११॥ The blessed lord said: you have grieved for those that should to be grieved for; yet, you speak words of wisdom. The wise grieve neither for the living nor for the dead. [Chapter 2 – Verse 11]

In Jagan Mithyatva Nischaya, include body / mind + family – possessions + position.

Avoided because I am disturbed in this topic

- Idam Jagat Mithya Bavati } Body + Mind included.
- Truth regarding Anatma = 2nd rule we have confused Atma + Anatma.
- Protecting confusion as insurance, not transfer with that.
- Vedanta doesn't work if family in Satya Atma list.

Mistake number 1:

• Deha = Atma Svarupa.

Mistake number 2:

- Jagat + Body / Mind Satyam maintained carefully.
- 2 Viparyiya Bavana fundamental problems erroneous notions Adhyasa.

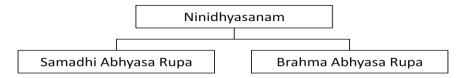
Brahma Sutra:

Starts with Adhyasa Bashyam.

Verse 111:

आत्मा देहादिभिन्नोऽयं मिथ्या चेदं जगत्तयोः। देहाद्यात्मत्वसत्यत्वधीर्विपर्ययभावना ।।१११।। The erroneous conviction consists in thinking in body to be the self and the world to be real, whereas the truth is that the self is different from the body and the world is unreal.[Chapter 7 – Verse 111]

- Ninidhyasanam = deliberate negation of 2 wrong notions / mistakes by entertaining counter thought / opposite knowledge.
- One Atma + other Anatma Centred both weakened by Tattwa Bavana deliberately tell – I am not boss / father / son / ... not entertain any worry on these roles because they are not my nature.



- Ninidhyasanam = repeated listening.
- Initially get knowledge.
- Gita / Upanishad / Brahma Sutra / Ashtavakra Gita...
- All say: Aham Satyam Jagan Mithya, Jeevo Braheiva Na Paraha.
- Brahman / replace by "I" + do Sravanam Atma.

Mundak Upanishad:

- Yat Atenindriyam...
- Not some Akshara Purushte.
- I am Adreshyam.
- No Gothram / Sutram.

2 fold Viparita Bavana:

2 fold "Ninidhyasanam":

1. Atmana Deha Vyatiriktam Bavet:

Invoke Atma different from Sharira Trayam. I am different from 3 bodies
 Liberation now.

- After death only Sukshma Sharira merges into Brahman.
- Videha Mukti after exhaution of Prarabda Karma. It is relevant to Agyani before Vedanta.
- After vedanta, this liberation not relevant to attract students say :
- You are Sukshma Shariram, taken several bodies. This is one of bodies.
 Body goes, will merge.
- Incentive to come to Vedanta.
- Mithya Sukshma Shariram no Kavalai. Know rope snake Mithya don't want to touch it – suppose it bites.

Meditate:

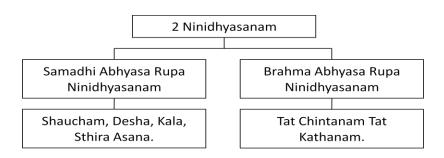
- I have nothing to do with any Sukshma Shariram millions of Sukshma Sharirams rise in me.
- One becomes Videha Mukti...
- Infinite Sukshma Shariram rising & falling in me. No obsession with one of Sukshma Shariram.
- After Mithya Buddhi we worry because of non assimilations.

2. Meditation:

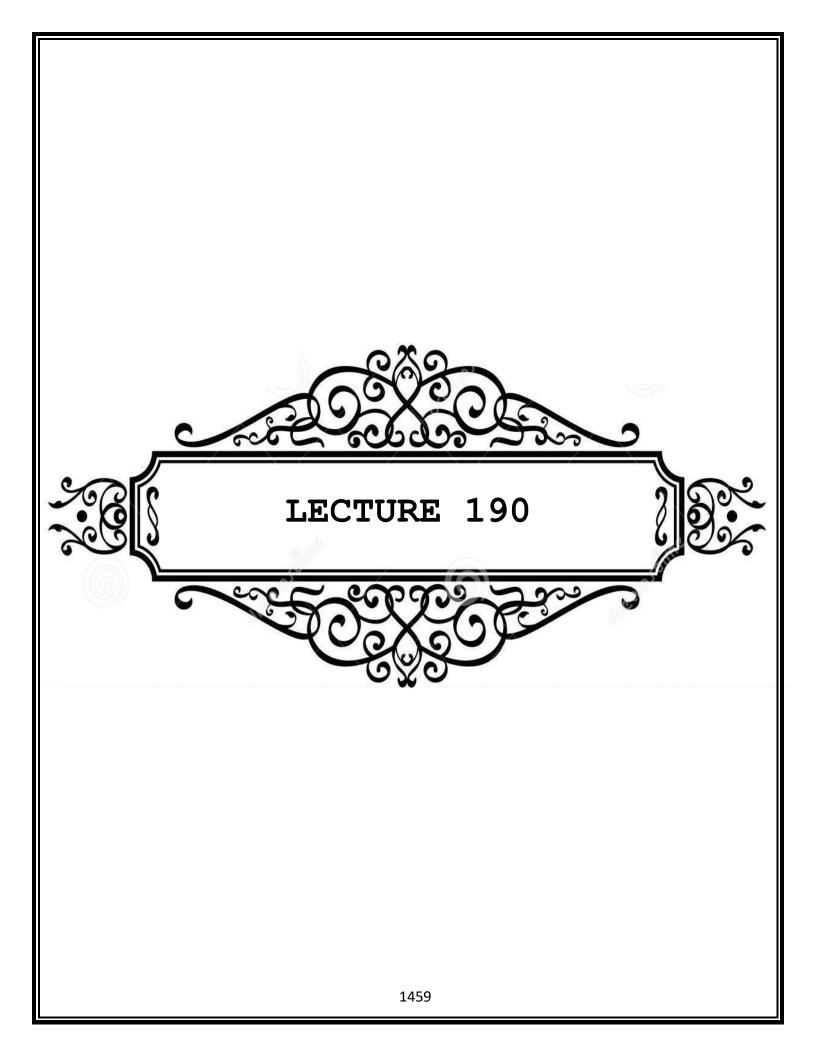
- Tatvatu... in same way. Unreality of universe should be meditated upon both important.
- Generally Vedantic meditation = Brahma Dhyanam.
- Include Jagat Mithyatva Dhyanam.
- Anisham continuously regularly constantly.

Verse 113:

किं मन्त्रजपवन्मूर्तिध्यानवद्वात्मभेदधीः । जगन्मिथ्यात्वधीश्चात्र व्यावर्त्या स्यादुतान्यथा ।।११३।। (question): Are the ideas of difference of the self from the body and the unreality of the world to be repeated like the recitation of a holy formula or the meditation on the formula or the meditation on the form of a deity or by some other method? [Chapter 7 – Verse 113]



- Asanam compulsory in Saguna Upasana.
- Saguna Upasana produces Adhrista Phalam later.
- "Ninidhyasanam" not Upasana not for Adrista Phalam but for reducing Frequency / Intensity / Response.
- No rules in "Ninidhyasanam".
- Need not Sit + meditate.
- In 10 Verses 113 123, Vidyaranya establishes no rules for Brahma Adhyasa Rupa "Ninidhyasanam".
- Yoga Samadhi not compulsory in Vedantic meditation. Internalise teaching so that our responses change.



LECTURE 190

Verses 97 - 134:

Sravanam / Mananam / Ninidhyasanam – for Pratibandha Nivritti.

2 types of Sravanam Vichara Rupa 2nd Sravanam Verse 70 - 96: includes Mananam + - Adhyaya Rupa. Ninidhyasanam. 1st step: Receive knowledge. - With faith in Guru, - To remove obstacles technical interpretation within myself Because not important. of which Aparoksha - Avantara Vakyam gives Jnanam not allowed to Paroksha Jnanam + function within me. Mahavakya gives Aparoksha Jnanam.

- Aparoksha Jnanam must give liberation during Sravana Kale... yes I am free... Aparoksha Jnanam rises in mind.
- This Jnanam not allowed to function because of 3 obstacles suppressing knowledge.
- Student needs release of obstacles not work for knowledge.
- Remove bond and knowledge does its job.

Intellectual doubt obstacle. Regarding interpretation of Upanishads:

• With faith in Acharya – no doubt.

3 levels:

You are god	You can never be god	Always Dasa
Shankara	Madhavacharya	Ramanujam

- Which is intended meaning of Gita?
- Pramana Asambayana.

1st Chapter: Brahma Sutra:

- Interpretational difference Upakrama Upasamhara Abhyasa....
- What keeps us in bondage Sruti / Yukti / Anubava...?
- Therefore Vichara Rupa Sravanam important.

Vedanta:

- I am Adhistana of universe. Therefore Mimamsa important for Vichara Rupa Sravanam.
- Intellect rational, wants reason.. Brahma Satyam, Jeevo Braheiva Na Paraha...

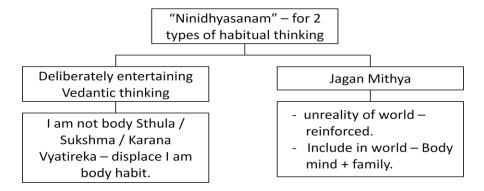
Mananam:

- Tarqa Pradhana Vichara Rupa Sravanam = Mimamsa Pradhana. Mandukya Upanishad $-2^{nd}/3^{rd}$ chapter.
- If no habit of thinking, no problem, Sravanam + Mananam simple ok.
- I am intellectually convinced, in day to day.. Vedanta not making me strong.
- Old habits die hard worry / fear, insecurity subconscious problem.
- Viparita Bavana Pratibandha.
- Solution = Ninidhyasanam habit change.
- Samsara Vritti of Sub conscious mind thought pattern replaced by I am free thought pattern.
- Sravanam / Mananam / Ninidhyasanam don't produce knowledge not meant to produce knowledge.
- Meant to clear intellect.
- Sravanam for Pramana Asambayana Nivritti.
- Mananam for Prameya Asambavana Nivritti.
- Ninidhyasanam for Viparita Bavana Nivritti from Verse 103.

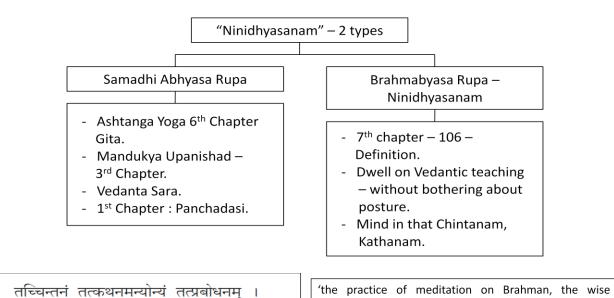
बहुजन्मदृढाभ्यासाद्देहादिष्वात्मधीः क्षणात् । पुनः पुनरुदेत्येवं जगत्सत्यत्वधीरपि ।। १०३।। The Jiva, as a result of the firm habit of many births repeatedly, moment by moment, thinks that the body is the self and that the world is real.[Chapter 7 – Verse 103]

consider, means reflection on it, talking about it,

mutually producing logical arguments about it – thus to be fully occupied with it alone.' [Chapter 7 – Verse 106]



- Normally unreality of world includes all except me... tough but no other option.
- World including body, mind, family Mithya Dhyanam...
- Atma Bheda Buddhi + Jagan Mithyatva Buddhi.
- 2 must be reinforced for removing Viparita Bavana.



• "Ninidhyasanam" – not read for one with Sadhana Chatushtaya Sampatti.

- If Sadhana Chatushtaya Sampatti Viparita Bavana nil.
- Habit removal is aim in "Ninidhyasanam".

एतदेकपरत्वं च ब्रह्माभ्यासं विदुर्बुधाः ।।१०६।।

Verse 113 - 123:

- Samadhi Abyasa not compulsory.
- Yogic posture as in Mantra Japa / Murthy Dhyanam... Saguna Upasana...
- Vyavritti ... Aavritti... one pointed concentration + repetition of thought.
- What in "Ninidhyasanam" thought?
- I am different from Anatma Atma is different from body therefore Shariravat Bheda (a). (b) Jagan is Mithya thought. World is Mithya... should person repeat a + b or is this rule helmet rule.

Verse 114:

अन्यथेति विजानीहि दृष्टार्थत्वेन भुक्तिवत्। बुभुक्षुर्जपवद्भूङ्क्ते न कश्चिन्नियतः क्विचत् ।।११४।। (reply): no, there is no injunction, for the result of the process is directly perceived as every morsel of food going down the throat satisfies hunger to that extent. A hungry man cannot be subjected to any rule about the eating of food, as is done in ceremonial repetition. [Chapter 7 – Verse 114]

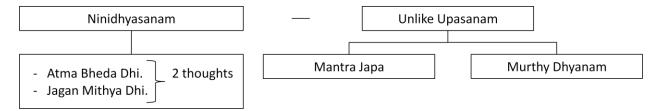
Mimamsa – technical point :

- To get invisible Punyam do action follow rule for Adrishta Phalam.
- Sip water in temple not thirsty not Madak Madak drinking.
- Invisible Punyam in Phalam.
- Not stand + take water but sit down + take water.
- To remove thirst, benefit Drishtam experienced ... no rules.. No sitting. Any mode... get Phalam.

Adrishta Phalam	Drishta Phalam
 Upasana produces Adrishta Phalam. Mantra Japa / Saguna Ishvara Dhyanam produces Adrishta Punyam. Go to Shukla / Brahma Loka Gathi. 	Conditions not important.Ninidhyasanam for Drishta Phalam.

- Sandhya Vandanam = direction / time important.
- Achamanam = small quantity of water taken so that one grain of black grain in palm can be supported.

- Sip for Achamanam Achyutaya Namaha 4 times.
- "Ninidhyasanam" for Drishta or Adrishta Phalam.
- "Ninidhyasanam" to remove habitual identification = Drishta Phalam.
- Are we worrying about our body?
- We know.
- "Ninidhyasanam " = for Drishta Phalam.
- Upasana = for Adrishta Phalam Asana important.



- Iti Vijaniyi... may you understand what is reason.
- Ninidhyasanam: meant for Drishta Prayojanam like eating food to quench hunger.
- Person who is hungry is not going to observe rules for hunger will eat anything no time / direction.
- Aim: hunger should go.
- For Japa observe rules.
- Rituals in Brihadaranyaka Upanishad prosperity Seemantha Homa.
- Putra Utpatti Purusha Seemantha Homa.
- Prepare special dishes / paste offer into fire. What's left over, eat chanting Mantra.
- Consuming for Adrishta Phalam.
- Rules important Adrisharta Prayojanam.

Verse 115:

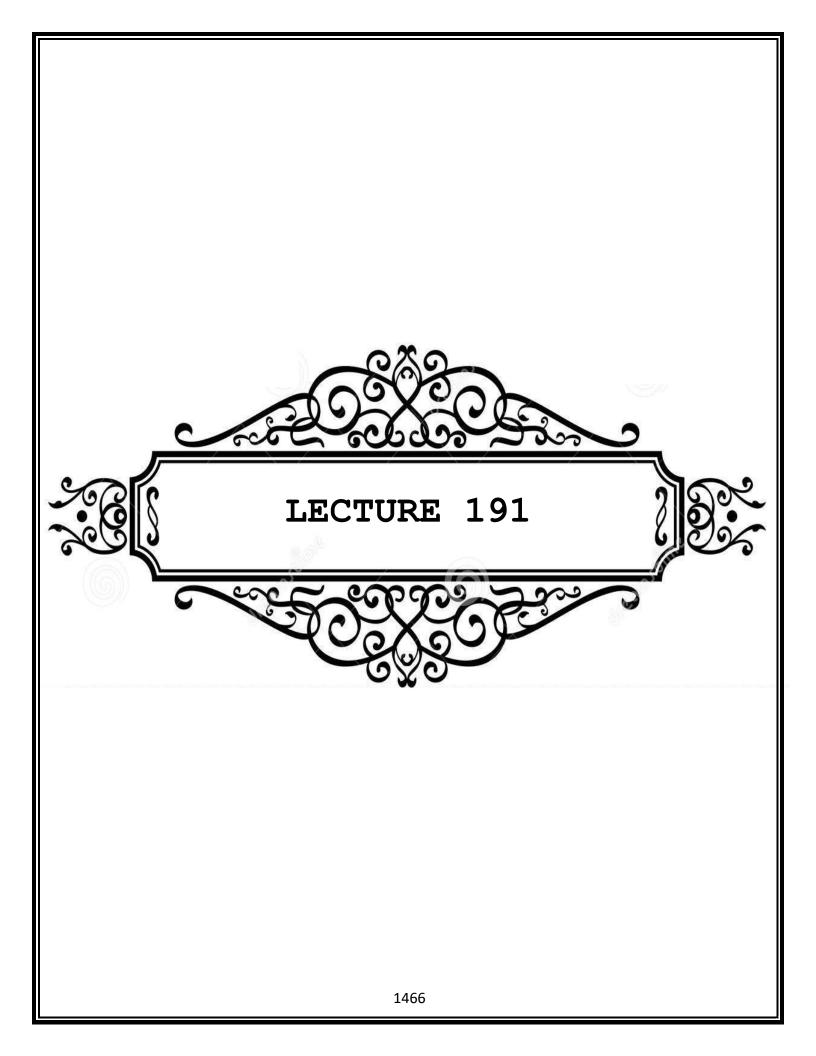
अश्नाति वा न वाऽश्नाति भुङ्क्ते वा स्वेच्छयाऽन्यथा । येन केन प्रकारेण क्षुधामपनिनीषति ।।११५।। A hungry man when he gets food, may eat it anyway he likes. And in the absence of food he may divert his mind to some absorbing word to allay the pain of hunger by whatever means available.[Chapter 7 – Verse 115]

- Does not follow rules explained. Eats food according to personal wish.
- Aim: not rules, eats by any method.
- No Shoucham / Achamanam...
- Eat not eat, remove hunger..
- If no food, forget hunger by engaging in distracting activity gambling, eliminate hunger don't' want disturbance to be felt.
- Intravenous food...
- Japa / Upasana rules important for Drishta Prayojanam.

Verse 116:

नियमेन जपं कुर्यादकृतौ प्रत्यवायतः । अन्यथाकरणेऽनर्थः स्वरवर्णविपर्ययात् ।।११६।। On the other hand Japa should be done according to prescribed rules, other wise one will acquire demerit. There is a risk of running into distress if it is done irregularly by changing the letter or the pitch of tone. [Chapter 7 – Verse 116]

- In Upasana Adrishta Prayojanam Prayaschitta Argyam Kala Teerta Argyam.
- Doing Sandhya Vandanam at wrong time better than not doing.
- Do kala teerta Tirtha.
- Incur Pratyavaya Papam.
- Brahmana will loose status if gayithri given up.
- After retirement, officer gives signature no use.
- No ritual produces status because we have lost status of getting result.
- Ninidhyasanam : for Drishta Phalam.



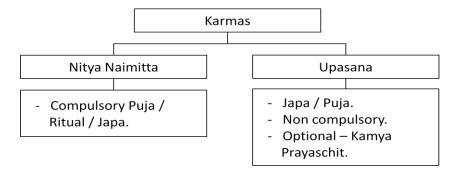
LECTURE 191

Verses 116:

 "Ninidhyasanam" – for removing Viparita Bavana obstacle, to get knowledge.

Upasana	Ninidhyasanam
 Mental activity and focusing. To get Punyam, Adrishta Phalam. Japa, Vedic rituals. For Adrishta Phalam whatever grains prescribed have to be used in rituals. Karma Khanda on Sraddha, implicitly follow Deva Rishi Tarpanam, Pitru Rishi Tarpanam. 	- Mental Activity + focusing.

- Position of hand, pour water through front, side won't probe, implicitly follow, no logical reason.
- In Upasana, Japa, follow rules Punyam if you violate rules.



- Kumbakarana = Asked Nidravanitvam.
- "sleep" instead of Nir Devatavam elimination of all Devas.
- In case of Kamya Karma + Parihara Karma Prayaschitta Karma is there.
- In case of Nitya, Naimitta Karmas, dropping Sradham produces Papam.
 Don't do / wrongly do Papam.
- Do compulsory Karmas for Chitta Shudhi, Jnana Vairagya Siddhartam.
- Let lord be happy.
- At end of Japa / Puja / Ritual : Chant Kara Charam Kritam Va.

Karacharana Kritam:

करचरण कृतं वाक्कायजं कर्मजं वा । श्रवणनयनजं वा मानसं वापराधं । विहितमविहितं वा सर्वमेतत्क्षमस्व । जय जय करुणाब्धे श्रीमहादेव शम्भो ॥

Kara-Caranna Krtam Vaak-Kaaya-Jam Karma-Jam Vaa | Shravanna-Nayana-Jam Vaa Maanasam Va-Aparaadham | Vihitam-Avihitam Vaa Sarvam-Etat-Kssamasva | Jaya Jaya Karunna-Abdhe Shrii-Mahaadeva Shambho |

Whatever Sins have been Committed by Actions Performed by my Hands and Feet, Produced by my Speech and Body, Or my Works, Produced by my Ears and Eyes, Or Sins Committed by my Mind (i.e. Thoughts), While Performing Actions which are Prescribed (i.e. duties prescribed by tradition or allotted duties in one's station of life), As Well as All other Actions which are Not explicitly Prescribed (i.e. actions done by self-judgement, by mere habit, without much thinking, unknowingly etc); Please Forgive Them All, Victory, Victory to You, O Sri Mahadeva Shambho, I Surrender to You, You are an Ocean of Compassion.

- Bagawan knows Baktas motive. Do Krishna / Brahma Arpanam after all rituals.
- Sat Gunya Sampadanam.

Corrective process:

Gita:

नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विदाते। स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात्॥ २.४०॥ In this, there is no loss of effort, nor is there any harm (production of contrary results). Even a little of this knowledge, even a little practice of this Yoga, protects one from the great fear. [Chapter 2 – Verse 40]

Om tat Sat – Chapter – 17 – any amount of mistake doesn't matter.

Ninidhyasanam:

- Not for Punya Adrishta Phalam.
- Only to change mental orientation.

Aim:

- Frequency / Intensity / Response reduction experience here + now.
- Has mental reaction come down or not can watch, unlike Punyam which is Adrishtam.
- Verse 115 : Upasana Verse 116 : Ninidhyasanam difference.

अश्नाति वा न वाऽश्नाति भुङ्क्ते वा स्वेच्छयाऽन्यथा । येन केन प्रकारेण क्षुधामपनिनीषति ।।११५।। A hungry man when he gets food, may eat it anyway he likes. And in the absence of food he may divert his mind to some absorbing word to allay the pain of hunger by whatever means available.[Chapter 7 – Verse 115]

Verse 117:

क्षुधेव दृष्टबाधाकृद्विपरीता च भावना। जेया केनाप्युपायेन नास्त्यत्रानुष्ठितेः क्रमः ।।११७।। Now the erroneous conviction, like hunger, causes visible pain. It must be conquered by any means available. Here there is no order or rule regarding it. [Chapter 7 – Verse 117]

Important Sloka:

Dehatma Bavana = Viparita Bavana instead of claiming Aham Brahma
 Asmi, claim opposite Aham Dehosmi – Viparitam.

Dehatma Bavana	Sakshi Bavana
 Causes mental disturbance. I become individual in the world. Ahamkara + Mamakara rises. Pancha Anatma Abimana family – possessions – profession - body – mind comes. Worries come and can't be avoided 2 sides of same coin. Aham, Mama never free of problems. Drishta's problem: My mental problems I know immediately. 	- Free of Aham, Mama, Samsara.

Drishta experiencable:

- Badaha = Pain mental level in form of worry like hunger.
- Removal of mental problem = Frequency / Intensity / Response problem. It
 is Drishta Prayojanam experiencable.

Problem:

- No Punyam Papam involved.
- No Shastric rules involved.
- Dwell on teaching anytime anywhere we have to handle Viparita Bavana to be restrained – Jeya. "Ji" – Datu – strilling – Poorna Kriya Rupa – Kena Api Upayena – Practice any of 2 types of "Ninidhyasanam".

2 types of Ninidhyasanam Samadhi Abhyasa Rupa "Ninidhyasanam" "Ninidhyasanam"

Options given in Verse 106.

Yogavasishta Sloka:

तिच्चन्तनं तत्कथनमन्योन्यं तत्प्रबोधनम् । एतदेकपरत्वं च ब्रह्माभ्यासं विदुर्बुधाः ।।१०६।। 'the practice of meditation on Brahman, the wise consider, means reflection on it, talking about it, mutually producing logical arguments about it – thus to be fully occupied with it alone.' [Chapter 7 – Verse 106]

- Tatchintanam, Tat Kathanam repeated Sravanam, teaching, writing... discussing.
- Samadhi Abyasa not compulsory for liberation.
- This Sloka important it says it is not against Samadhi Abyasa.

क्षुधेव दृष्टबाधाकृद्विपरीता च भावना। जेया केनाप्युपायेन नास्त्यत्रानुष्ठितेः क्रमः ।।११७।। Now the erroneous conviction, like hunger, causes visible pain. It must be conquered by any means available. Here there is no order or rule regarding it.

[Chapter 7 – Verse 117]

 Important – mind should dwell on teaching. No rules regarding "Ninidhyasanam" practice.

Verse 118:

उपायः पूर्वमेवोक्तस्तच्चिन्ताकथनादिकः । एतदेकपरत्वेऽपि निर्बन्धो ध्यानवन्न हि ।।११८।। The practise of thinking on talking of Brahman, etc., which helps to remove the erroneous conviction has already been described. In one – pointed devotion to the non – dual Brahman there is no fixed rule, as in meditation on a form of god. [Chapter 7 – Verse 118]

Verse 106 Brahmabhyasa Rupa "Ninidhyasanam"

 Thinking of Vedantic teaching Anoyanya Prabhodhanam = 2 students discussing.



Vedantic Meditation:

- Annarasamaya Pranamaya / Manomaya / Vijnanamaya / Anandamaya –
 Brahma Putcham Pratishtan....
- In this method mind not forced, restrained has wider field Pancha Kosha
 / Avasta Traya / Sharira Traya Viveka mind not restrained.
- Upasana meant for Punya Phalam mind restrained to Namashivaya thought has Narrow field, like rope walking on Niagara.
- Ninidhyasanam = road walking on mount road on Sunday / Bandh day.

Upasana	Ninidhyasanam
 One pointed thinking required. Om Namshivaya. Rope walking. Aham Brahma Asmi. Stress is there. 	 One pointed thinking not required. Avastatrayam "Mind". Road walking. Nirbandaha, no tension, stress. Shudha, Nitya, Mukta, Asanga.

- If world comes suddenly in "Ninidhyasanam" say world is Mithya only.
- Dwell on Brahma Satyam, Jagan Mithya, Jeevo Braheiva Na Para.
- In Brahma Rupa Abyasa posture not important.
- Upasana is counter example of "Ninidhyasanam".

Verse 119:

मूर्तिप्रत्ययसान्तत्यमन्यानन्तरितं धियः । ध्यानं तत्रातिनिर्बन्धो मनसश्चञ्चलात्मनः ।।११९।। Meditation means the constant thinking of the form of some deity without the intervention of any other thought. By such meditation the mind which is naturally flckle, must be fully controlled. [Chapter 7 – Verse 119]

Upasana:

- Holding one thought mentally difficult / impossible.
- Holding one thing in hand physically for length of time OK.

Definition:

Dhiyaya Murti Pratyaya Santayatvam.

 \downarrow \downarrow \downarrow

Krishna / Rama Though Continuous flow

Sri Vishnu:

शान्ताकारं भुजगशयनं पद्मनाभं सुरेशं विश्वाधारं गगनसदृशं मेघवर्ण शुभाङ्गम् । लक्ष्मीकान्तं कमलनयनं योगिभिध्यानगम्यम् वन्दे विष्णुं भवभयहरं सर्वलोकैकनाथम ॥

Shaanta-Aakaaram Bhujaga-Shayanam Padma-Naabham Sura-Iisham Vishva-Aadhaaram Gagana-Sadrsham Megha-Varnna Shubha-Anggam Lakssmii-Kaantam Kamala-Nayanam Yogibhir-Dhyaana-Gamyam Vande Vissnnum Bhava-Bhaya-Haram Sarva-Loka-Eka-Naatham

(Salutations to Sri Vishnu) Who has a Serene Appearance, Who Rests on a Serpent (Adisesha), Who has a Lotus on His Navel and Who is the Lord of the Devas, Who Sustains the Universe, Who is Boundless and Infinite like the Sky, Whose Colour is like the Cloud (Bluish) and Who has a Beautiful and Auspicious Body, Who is the Husband of Devi Lakshmi, Whose Eyes are like Lotus and Who is Attainable to the Yogis by Meditation, Salutations to That Vishnu Who Removes the Fear of Worldly Existence and Who is the Lord of All the Lokas.

- Shantakaram... Sttiro Danye.... Continuous flow of Saguna Ishvara thought,
 Anya Anantiram without being distracted by another thought.
- Fertile mind projects Guruvayurappan Butter Cholesterol Death.
- Upasana rope walking process ends in Frustration and guilt. Extreme strain involved. Mind not meant for continuous absorption for hours.
- Mind is extremely fluid.
- Chanchalam mind is Svarupam nature of mind.
- How you know mind is Chanchalam.

Verse 120:

चञ्चलं हि मनः कृष्ण! प्रमाथि बलवदृढम्। तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम् ।।१२०।। In the Gita, Arjuna say; 'O Krishna, the mind is fickle, impetuous, uncurbable and strong attached. I consider it as difficult to control as the wind. [Chapter 7 – Verse 120]

Gita:

चञ्चलं हि मनः कृष्ण प्रमाथि बलवद् दृढम्। तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम्॥ ६.३४॥ The mind verily is, O Krishna, restless, turbulent, strong and unyielding; I deem it quite (as) difficult to control as the wind. [Chapter 6 – Verse 34]

· Samadhi Abhyasa Rupa "Ninidhyasanam".

Arjuna:

Chanchalam / wandering / fickle / fluid mind – can't concentrate Pramadhi
 turbulent disturbance in mind carried to body + sense organs.

Gita:

सीदन्ति मम गात्राणि मुखं च परिशुष्यति। वेपथुश्च शरीरे मे रोमहर्षश्च जायते ॥ १.२९॥ My limbs fail and my mouth is parched, my body quivers and my hair stands on end. [Chapter 1 – Verse 29]

Chapter 1:

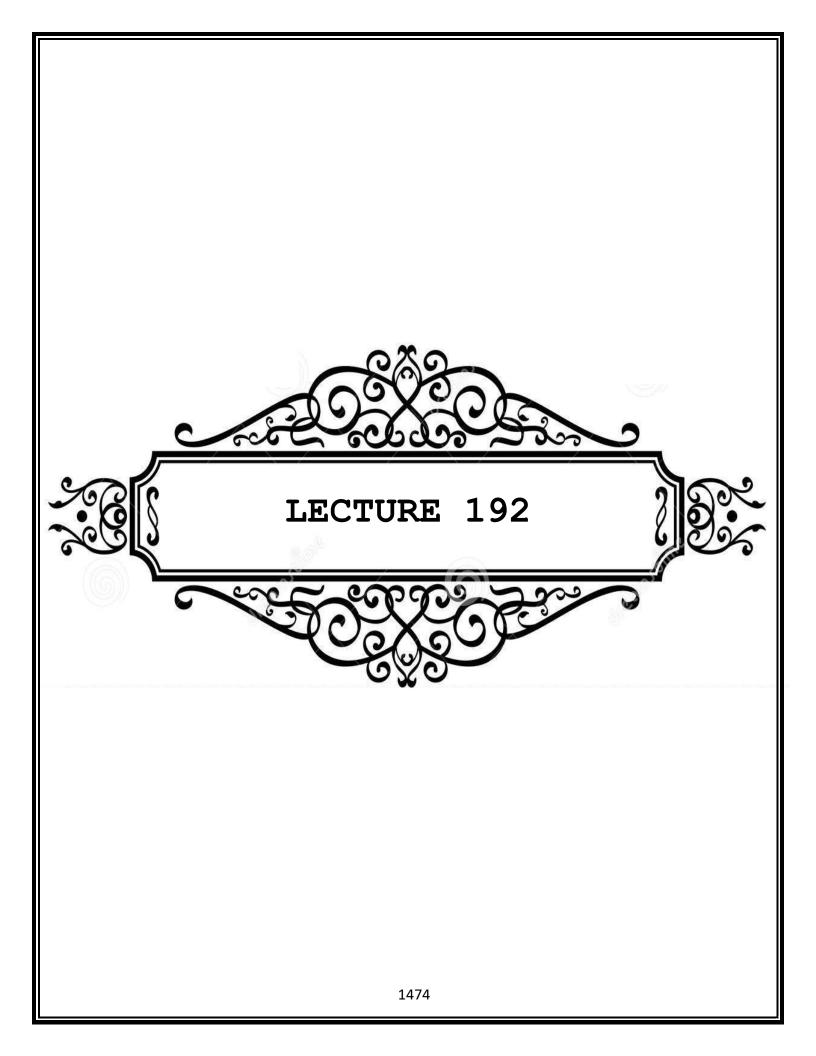
• Sidanti Mama Gathrani... mouth dries.

Balavat:

- Not physically clamped.
- Doctor clamps jaws.

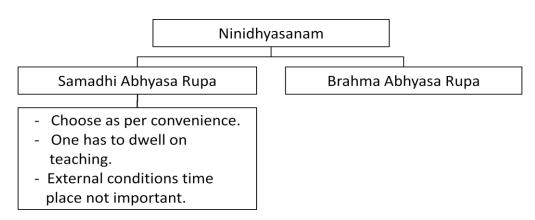
Dridham:

- Firm in its hold.
- Once mind holds to a thought, impossible to bring it back. Goes back to same thought.
- We have Samadhi in worries / Kavalai. Its Nigraham (restraint mastery of thought – difficult – Sa Dush Karam – my experience in middle of class – powerful.

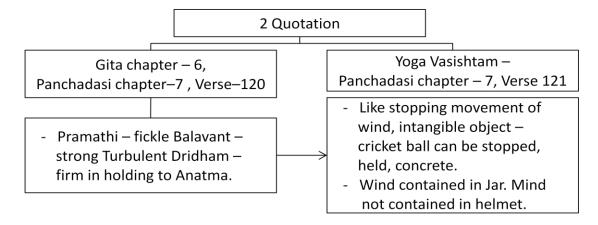


LECTURE 192

Introduction:



Upasana	Ninidhyasanam
- Rules important.	- Drishta Phalam.
Benefit:	- Rules not important.
- Adrishta Phalam.	- Not maintenance of one thought.
- Strain to focus, concentration.	- Wide field.
- Mind can't hold to one thought.	- No restriction.
- Field limited.	- Street walking.
- Rope walking.	

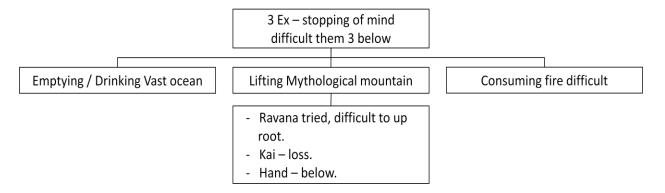


Verse 121:

अप्यब्धिपानान्महतः सुमेरून्मूलनादिप । अपि वह्नच्यशनात्साधो! विषमश्चित्तनिग्रहः ।।१२१।।

In the Yogavasistha it is said: 'it is more difficult to curb the mind than to drink up the whole ocean or to dislodge mount Meru or to eat fire.' [Chapter 7 – Verse 121]

Yoga Vasishta:



- Agasthaya consumed ocean...
- Chitta Nigraha difficult to keep mind in single thought.

Verse 122:

कथनादौ न निर्बन्धः श्रृङ्खलाबद्धदेहवत्। कित्वनन्तेतिहासाद्यैविनोदो नाट्यविद्धयः ।।१२२।। Those who are desirous of ascertaining the real truth study the Sruti and logic. Their conclusion is the same, that isvara is one only and this fact we have set froth in this chapter. [Chapter 7 – Verse 122]

तिच्चन्तनं तत्कथनमन्योन्यं तत्प्रबोधनम् । एतदेकपरत्वं च ब्रह्माभ्यासं विदुर्बुधाः ।।१०६।। 'the practice of meditation on Brahman, the wise consider, means reflection on it, talking about it, mutually producing logical arguments about it – thus to be fully occupied with it alone.' [Chapter 7 – Verse 106]

Verse 106:

• Tatchintanam, Tat Kathanam Ninidhyasanam.



(Mutual Sharing)

Upanishad:

• Body tied, restrained by shackles / chain difficult to walk, if one thought strays away, Upasana broken.

Upanishad:

- Narada Sanatkumara.
- Uddalaka SvetaKetu.
- Nachiketa Yama.

Mundak Upanishad:

Archery example.

Taittriya Upanishad:

2 birds example.

Katho Upanishad:

- Chariot example.
- Upanishad stories use anyone to land into Vedantic teaching.

Learn through all:

- Brahma Satyam Jagan Mithya, Jeevo Braheiva Na Paraha.
- If mind wanders all over the world, practice Jagan Mithyatvam.

Go outside:

Anatma Mithyatvam.

Go inside:

- Anatma Mithyatvam + Atma Satyatva Dhyanam.
- When mind goes to Anatma... say it is Mithya not feel bad.

Gita:

यतो यतो निश्चरति मनश्चञ्चलमस्थिरम्। ततस्ततो नियम्यैतदात्मन्येव वशं नयेत॥ ६.२६॥ From whatever cause the restless and the unsteady mind wanders away, from that let him restrain it and bring it back under the control of the self alone.

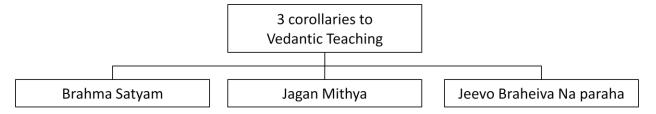
[Chapter 6 – Verse 26]

- Use drk Drishya Viveka powerful in meditation.
- Let mind go anywhere, convert into Vedantic meditation.

Drk Drishya:

- Any object in creation has Sat / Chit Atma aspect.
- Nama Rupa see Mithyatvat, see existence Satyam + Nama / Rupa mix.

- Asti Bhati Priyam Rupam.
- See Mithyatvam of Nama Rupa = Vedantic approach.



- "Ninidhyasanam" fun game to enjoy.
- Dhiyan Vinodaha = minds glories, entertainment all the time talking about Aham Nitya Shudha, Buddah, world + events can't touch me.
- Asangoham, Ananthoham, entertainment like dance program, no stress.

Advantage:

• Sajatiya, Vijatiya Pratyaya disturbed.

Verse 123:

चिदेवात्मा जगन्मिथ्येत्यत्र पर्यवसाकृतः । निदिथ्यासनविक्षेपो नेतिहासादिभिर्भवेत् ।।१२३।। The purpose of such accounts is to realise that the nature of the self is pure consciousness and that the universe is illusory. So they are not a hindrance to the one – pointedness of mediation. [Chapter 7 – Verse 123]

- Stories culminate in main teaching... one Tat Paryam....
- Atma Satyam, Anatma Mithya I am none other than Consciousness principle – not body. Anatma Jagat is Mithya – Jagat includes, body, mind, thoughts.
- From thoughts, everything Mithya... is conclusion of Upanishad in this essence alone, all Vedanta scriptures end.
- Therefore mind will never be taken away from "Ninidhyasanam".

Novel:

 Conclusion – not Aham Satyam... Upanishadic stories can't distract mind from Vedanta.

Verse 124:

कृषिवाणिज्यसेवादौ काव्यतर्कादिकेषु च । विक्षिप्यते प्रवृत्त्या धीस्तैस्तत्त्वस्मृत्यसंभवात्।।१२४।। But when one is engaged in agriculture, commerce, service of others, study of unspiritual literature, dialectics and other branches of learning, there is no dwelling of the mind on the real entity.

[Chapter 7 – Verse 124]

- Worldly transactions may disturb mind from teaching therefore reduce port – 4 factors in Vyavahara possessions, obligations, relationship, transactions.
- They make mind pre occupied Sanyasa = reducing port so that mind is deeply available for "Ninidhyasanam". Krishihi – agriculture, Vanidhyan – business, Seva – Service, Kavyam – literature, Tarqa, Vyakarana, Mimamsa – Addictive in the end.
- Nahi Nahi Kaschin Dukrin Karane Kashi Scholar warned.
- Intellect looses sight of Vedanta with Jnana Nishta... Pashyam, Srinvan, whatever be Vyavahara, he will not loose sight of.
- I should know when I get lost in Samsara, situations, Frequency / Intensity / Response increases.
- Warning to Vedanta student: be careful in your activities.

Verse 125:

अनुसंदधतैवात्र भोजनादौ प्रवर्तितुम्। शक्यतेऽत्यन्तविक्षेपाभावादाशु पुनः स्मृतेः ।।१२५।। The aspirant, engaged in keeping his mind on truth, however, is not disturbed by taking food and so forth, as there is not much disturbance in continuing the meditation and even if forgotten for a moment the truth can be easily revived. [Chapter 7 – Verse 125]

- Consuming food mechanical action learn to eat what comes, only to remove hunger not another sensory entertainment.
- To be practiced at Karma Yoga level food Raaga Dvesha should not come.

Taittriya Upanishad:

अर्घ न निन्धात् । तद्वतस् । प्राणो वा असम् । स्रीरमजादस् । प्राणे सरीरं प्रतिष्ठितस् । स्रीरे प्राणः प्रतिष्ठितः । तदेतद्वमके प्रतिष्ठितस् । स्र एतद्समके प्रतिष्ठितं वेद प्रतिष्ठिति । असवानजादो भवति । महान्भवित प्रजया पशुभिर्वसवर्वसेन । महान्कीर्त्यो । । १।।

annam na nindyat, tad-vratam, prano va annam, sariramannadam, prane sariram pratisthitam, sarire pranah pratisthitah, tadetadannamanne pratisthitam, sa ya etadannamanne pratisthitam veda pratitisthati, annavanannado bhavati, mahan bhavati prajaya pasubhirbrahmavarcasena, mahan kirtya | | 1 | |

Do not blaspheme food; that shall be your vow. Prana is food. Body is the eater of food. The body is fixed in Prana. The Prana is fixed in the body. Thus food is fixed in food. He who knows that food is fixed in food, becomes one with Brahman. He becomes possessed of food an he becomes the eater of the food. He becomes great in progeny, in cattle wealth and in the splendour of Brahmanahood. He becomes great in fame. [III - VII - 1]

- Yadrucha Laba Santushtaha...
- Doesn't require full capacity of mind if Raaga Dvesha comes, another Samsara starts.

Anusandan:

- To remember mechanical activity. Can't distract Atyanta Vikshepa Abavat.
- If slight distraction for Vedantic student, for committed students, any Vikshepa seen and instantly recollects teaching and brings back Vedanta.

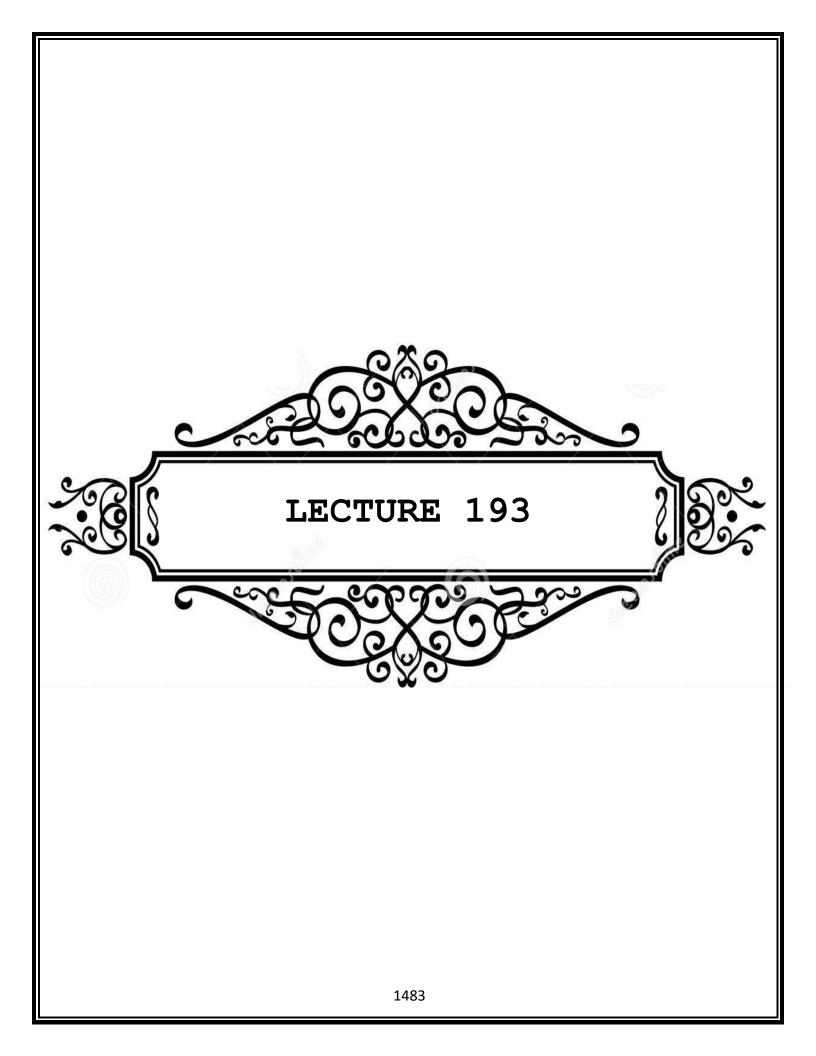
Verse 126:

तत्त्विवस्मृतिमात्रात्रानर्थः किंतु विपर्ययात्। विपर्येतुं न कालोऽस्ति झटिति स्मरतः क्विचत् ।।१२६।। Merely momentary forgetfulness of the truth is not disastrous; but the erroneous conviction is. As (in the former case) the recollection immediately returns, there is no time for intensification of the erroneous conviction. [Chapter 7 – Verse 126]

- Forgetting Vedanta no problem. If you create thought pattern opposite to Vedanta, then problem.
- Rope ignorance doesn't create problem. Ajnanam doesn't create problem.
- Snake perception alone creates problem Adhyasa perception alone creates problem.
- While perceiving ego not active not saying Satya Mithya.
- When ego / Ahamkara gets activated and world gets a reality, problem comes Atma is forgotten, Ahamkara comes to surface, I am father.
 Ahamkara becomes dominant enough to cause worry.

- Ahamkara to do duty is OK.
- If it becomes dominant, fear, anxiety, regret comes the opposite of Vedanta takes root.
- Instead of Chid Eva Atma.
- Ahamkara Eva Atma I am Ahamkara dominant.
- When Ahamkara dominant, Jagat becomes real.
- From Ahamkara angle, world real significant.
- From Atma angle, world insignificant irrelevant.
- When world is significant, Raaga Dvesha comes. Events should come / go / not go.. This makes Raaga Dvesha powerful makes mind a slave.
- With Raaga + Dvesha, world gets a greater degree of reality.
- World capable of pricking my Ahamkara and Ahamkara is Vulnerable of being pricked.
- When I raise my level to Atma level, it can't be pricked. World Mithya, can't prick.
- Satya Mithya forgetfulness will cause problem.
- "Tatwa Vismriti Marat".
- By mere forgetfulness of reality Anartaha Na Bavati there will be no problem.
- What causes problem?
- "Viparyaya" opposite thought pattern causes problems. Aham Ahamkara causes problems. It is opposite thought.
- Therefore world is capable of hurting me is Viparyaya.
- Samsara starts. Temporarily Vedanta out, Samsara is in. when cat is Away, mouse will dance. Raaga Dvesha comes and dances when of Ahamkara starts. Samsara comes temporarily. In case of "Ninidhyasanam" person can come back to Vedanta. Worry, anxiety, tension... send red signals when sorrow is coming.

- Ahamkara has come. Raaga Dvesha has come. 2 Chappals we start wearing.
- 1st Raaga OK person recollects teaching & drops.
- 2nd Raaga problem.
- 2nd thought to come to and not enough time for person to remember Vedanta.
- If Vedanta comes in, Raaga Dvesha goes.
- At any time Kwachit when sad news comes Ask so what, I am Atma world can't affect Atma.
- Prarabda has to be exhausted by all.



LECTURE 193

Introduction:

- "Ninidhyasanam" for Viparita Bavana Nivritti or Dehatma Vasana Nivritti through Sravanam and Mananam. Clear knowledge comes and conviction is there.
- "Ninidhyasanam" not for knowledge or conviction meant to drive knowledge into sub - conscious mind.
- When conscious mind is convinced, inner mind because of Vasana continues to have powerful Ahankara and Mamakara.
- Ahamkara is Deha Abhimana in Body / Mind complex.
- Mamakara is strong Abhimana in possessions / profession / family.
- Ahamkara + Mamakara are unvedantic thought patterns.
- W.r.t Vedanta, I am not body, I am Atma. W.r.t Atma, can never claim anything as mine because Atma is Asangoham has no relationship with anything in creation.
- I can't afford to have Mamakara with anything / being. It remains in subconscious all the time and it will cause its own subconscious worries.
- At conscious level, I am Ananda Svarupa will be repeated but at Sub conscious level, worries about me + family continues Jnanam only at superficial level.
- I have not pushed it down to sub conscious level. This process is called "Ninidhyasanam" should go along with Pathyam – do's + dont's with medicine.
- Pathyam + Aushadam should go together insulin + Tirupati ladoo cant go together.

Ninidhyasanam:

- Should go with conducive life style or Vyavahara.
- No assimilation of knowledge without conducive lifestyle.
- What type of lifestyle?

- Repeated Chintanam, Kathanam, Sravanam people I meet, Television, books.
- Other lifestyle Nourishes Aham, makes Anatma more real, nourishes Raaga – Dvesha. Grihasta must filter Raaga Dvesha. Tarqa, Mimamsa, Vyakaranam useful to some extent like Upkrama – Upasamhara of Mimamsa (Shat Lingas) all Dvaita Shastram.
- Even Puja Bagawan there, I am here re inforces Dvaitam.
- Aikyam and Bheda reinforcement cancel each other mutually, general guide line.
- Avoid Dvaita Shastram.
- Follow available Vyavahara.

Verse 126:

- If you forget Vedanta Advaita Vismriti no problem.
- Vipartia Bavana, Dvaita projection creates a problem.

Tattva Vismriti Matvat:

- Forgetting Atma Brahma Asmi does not create problem.
- It is replaced by Aham Dehosmi (Ahamkara). Viparyaya creates problem.
- Once Ahamkara comes, Mamakara automatic, Raaga Dveshas come Mamakara has issues and Samsara automatic.
- Viparyaya eva Anartat = Aham Mama Adhyasaat Bavati. In case of person, who limits Vyavahara worldly transaction, even if Aham Mama Adhyasa comes, he will be able to quickly regain memory before he gets lost.
- Viparyetum Kalaha Nasti. Not much time to commit Aham Mama mistake seriously.
- Before worry overtakes, Jnani able to spot it.

Example:

- Taking bath in ocean go deep, difficult to come back. In periphery, if problem, can come back to shore. Don't get too much submerged in Dvaita Vyavahara is the warning here.
- Moment he gets lost, worry, anxiety, fear, tension slowly gripping and panic comes. Red light burns and it tells you – you have lost yourself – Panchadasi remembered – at once gets back into his balance. May you be alert in worldly Vyavahara.

Verse 127:

तत्त्वस्मृतेरवसरो नास्त्यन्याभ्यासशालिनः । प्रत्युताभ्यासघातित्वादुबलात्तत्त्वमुपेक्ष्यते ।।१२७।। A man who is excessively engaged in subjects other than Vedanta ceases to meditate on Brahman. Such an engagement compels him to neglect intense meditation on Brahman, and a break in the practice is a great obstacle. [Chapter 7 – Verse 127]

- If you reduce "Ninidhyasanam" & get involved in port, coming back difficult. Jnani will suffer as much as Ajnani suffers.
- Got away from Vedanta. No Sravanam / Mananam / Ninidhyasanam.
 Brahma Satyam, Jagan Mithya becomes feebler & feebler Aham Mama stronger. Prarabda gives shock.
- Move in chartered waters of Vedanta not in Aham / Mamakara waters.
- Getting lost in Vyavahara, coming back not easy.
- Jnani can't escape Prarabda / difficult events.
- In books written everything. In mind nothing. Knowledge not wealth if not kept with me.
- Readily available means pushed to sub conscious, otherwise, no recollection.
- Aham Mama Vyavahara weakens Vedantic teaching. Destroys Brahma Abhyasa. Tattwa Jnanam given up because of strong Aham – Mama Vyavahara.
- In Karma Yoga itself Body / family does not belong to me but belongs to you oh god is Aham – Mama weakening. Must practice that in Karma Yoga.
 Tough to practice that in Jnana Yoga.

Purusha Suktam:

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ॐ सहस्रशीर्षा पुरुषः । सहस्राक्षः सहस्रपात् ।
स भूमिं विश्वतो वृत्वा । अत्यतिष्ठद्दशाङ्गलम् । १
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Om sahasra-seershaa purushah sahasra-akshah sahasra-paath I sa-bhoomim viswatho vrittwa atya-tishtath-dhasangulam II 1 II

He, the cosmic lord, the Purusha, with a thousand heads, a thousand eyes, a thousand legs, pervading all the Universe, still extends ten inches beyond. [Verse 1]

- In Vishwaroopa Darshanam main principle.. Sahashra Seersha Purusha..
- All members whom I claim as my own. I am instrumental in bringing children. Their Prarabda required to be exhausted.
- Parents instrumental for Jivas getting body not producing Jiva Bagawan creator of everybody.
- When Aham Mama not dropped, worry will be strong.
- I am Ananda Svarupa is a joke! I will not appear real. Did Sanyasa of Vedanta.

Verse 128:

तमेवैकं विजानीथ ह्यन्या वाचो विमुञ्चथ । इति श्रुतं तथाऽन्यत्र वाचो विग्लापनं त्विति ।।१२८।। The Surti says 'know that one alone and give up all vain talk', and again 'arguments and talks only fatigue the faculty of speech'. [Chapter 7 – Verse 128]

- Pathyam prescribed by Shastra during "Ninidhyasanam".
- Same in Verse 107.

तमेव धीरो विज्ञाय प्रज्ञां कुर्वीत ब्राह्मणः । नानुध्यायादुबहुञ्छब्दान् वाचो विग्लापनं हि तत्।।१०७।। Having established a firm seat of his own in a clean spot, neither too high nor too low, made of a cloth, a skin and Kusa – grass, one over the other. [Chapter 7 – Verse 107]

Mundak Upanishad:

यस्मिन् द्यौः पृथिवी चान्तरिक्षमीतं मनः सह प्राणेश्व सर्वैः । तमेवेकं जानथ आत्मानमन्या वाचो विमुश्रथामृतस्यैष सेतः ॥ ५॥ yasmin dyauh prthivi cantariksa motam manah saha pranais - ca sarvaih, tam - evaikam janatha atmana - manya vaco vimunca - thamrta - syaisa setuh. || 5 ||

He in whom the heaven, the earth and the inter-space are centered, together with the mind and all life-breaths (Pranas-s) – know him alone as the one self of all, and desist from all other talk. This is the man's bridge to the shore of immortality (across the ocean of life). [II - II - 5]

- Seekers know only one reality. Everything else Mithya. Drop obsession with Anatma – Dvaita.
- Dharma Artha Kama for doing duty in Ashrama

Brihadaranyaka Upanishad:

तमेव धीरो विज्ञाय प्रज्ञां कुर्वीत ब्राह्मणः। नाजुष्यायातुबहुञ्ख्वान्, वाचो विग्लापनं हि तत् ॥ इति ॥ २१ ॥ Tameva dhiro vijnaya prajnam kurvita brahmanah nanudhyayadbahunchabdan vaco viglapanam hi tad iti || 21 ||

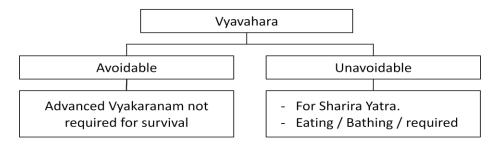
The intelligent aspirant after Brahman, knowing about this alone, should attain intuitive knowledge. (He) should not think of too many words, for it is particularly fatiguing to the organ of speech. [IV - IV - 21].

Talking about anything else in weakening you vocal chords.

Verse 129:

आहारादि त्यजन्नैव जीवेच्छास्त्रान्तरं त्यजन् । किं न जीवसि येनैवं करोष्यत्र दुराग्रहम् ।।१२९।। If you give up food, you will not live; but will you not be alive if you give up studies (other than scriptures)? So why so much insistence on pursuing such studies? [Chapter 7 – Verse 129]

- Why Ninidhyasanam?
- Why give up Dvaita Vyavahara?
- Why not permit all Dvaitam or not all Dvaitam?



Vyavahara condition should be:

Gita:

यदच्छालाभसंतुष्टो द्वंद्वातीतो विमत्सरः । समः सिद्धावसिद्धौ च कृबापि न निबध्यते ॥४-२२॥ Content with what comes to him without effort, free from the pairs of opposites and envy, even – minded in success and failure, thought acting he is not bound.

[Chapter 4 – Verse 22]

- Not to cater to tongue but for getting rid of hunger.
- Can give up Tarqa & survive.

Give up gossip and go to Ninidhyasanam.

Verse 130:

जनकादेः कथं राज्यिमिति चेद्दृढबोधतः । तथा तवापि चेत्तर्कं पठ यद्वा कृषिं कुरु ।।१३०।। (Doubt) : how then the ancient Knowers like Janaka administered kingdoms? (Reply) : they were able because of their conviction about the truth. If you have that, then by all means engage yourself in logic or agriculture or do whatever you like.

[Chapter 7 – Verse 130]

- Janaka king in world of Dvaitam, why restrict me?
- Ajata Shatru king + Jnani Brihadaranyaka Upanishad.
- 2nd Chapter teaches Avasta Traya Viveka + Jivatma / Paramatma Aikyam.
- Brahma = Satyasya Satyam.
- They all had Dridha Jnanam.
- Unshaken knowledge, not shaken by worldly Vyavahara, not feeble knowledge. In crisis, did not forget I am not body. Nothing belongs to me.

Rule:

- Mandah Jnanam + Vyavahara enemical to each other.
- Dridha Jnanam + Vyavahara not enemical.
- In "Ninidhyasanam" put Jnanam into sub conscious mind and it remains firm.
- When family worry comes.

Taittriya Upanishad:

Hā3 vu hā3 vu hā3 vu, aham-annam-aham-annam, aham-annam-aham-annam-aham-annādo3-'ham-annādo3-'ham-annādaḥ, ahagm śloka-kṛd-ahagm śloka-kṛt, aham-asmi prathamajā ṛtā3-sya, pūrvam devebhyo-'mṛtasya nā3 bhāyi, yo mā dadāti sa edeva mā3 vāḥ, aham-annam-annam-adantamā3-'dmi, aham viśvam bhuvanam-abhya-bhavā3m, suvama jyofiḥ, ya evam veda, ity-upaniṣat.

Oh! Oh! Oh! I am the food, I am the food, I am the food. I am the eater of food, I am the eater of the food, I am the eater of food. I am the author of the Sloka, I am the author of Sloka, I am the author of Sloka I the am the first born (Hiranyagarbha) of the True (of the Eternal and the immortal) I am the centre of immortality, prior to the Gods. Whoever gives me, he surely does save thus. I am the food that eats him who eats food. I have conquered all, in this world. I am luminous like the sun. He who knows thus (also attains the aforesaid results). This is the Upanishad. [III - X - 6]

Chandogya Upanishad:

अथ प्रतिसृप्याञ्जलौ मन्थमाधाय जपत्यमो नामास्यमा हि ते सर्वमिद॰ स हि ज्येष्ठः श्रेष्ठो राजाधिपतिः स मा ज्येष्ठा॰ श्रेष्ठा॰ राज्यमाधिपत्यं गमयत्वहमेवेद॰ सर्वमसानीति ॥६॥

Atha pratisrpyanjalau manthamadhaya japatyamo namasyama hi te sarvamidam sa hi jyesthah srestho rajadhipatih sa ma jyaisthyam sraisthyam rajyamadhipatyam gamayatvahamevedam sarvamasaniti [6]

Then, moving some distance from the fire and holding the homa pot in his hands, keeps repeating the Mantra: 'you are named atma, because all this rests on you. You are the first, the best, outstanding and supreme. May I also be the first, the best, outstanding and supreme. May I be all all this. [III - X - 6]

Remember:

- Aham Annam.... Aham eva Idagum Sarvam.
- "Ninidhyasanam" meant to convert Mandah Jnanam into Dridah Jnanam.
- Plant nourished, fenced, protected, Barricaded till it becomes tree.
- Goats can eat sprouting plant. Once plant becomes tree, elephant can be tied to tree.

Plant arguing:

Why I need barricade is foolishness.

Example:

- Cement floor wet barricaded once set, can walk freely.
- Due to Sravanam + Mananam Nishchamshaya Jnanam is there but not Dridha Jnanam.
- Is my knowledge plant or tree?
- If conscience tells, its like tree, you can live as you like.
- If plant, follow restrictions.

Gita:

Pashyan Srinvan... refers to Dridha Jnanam.

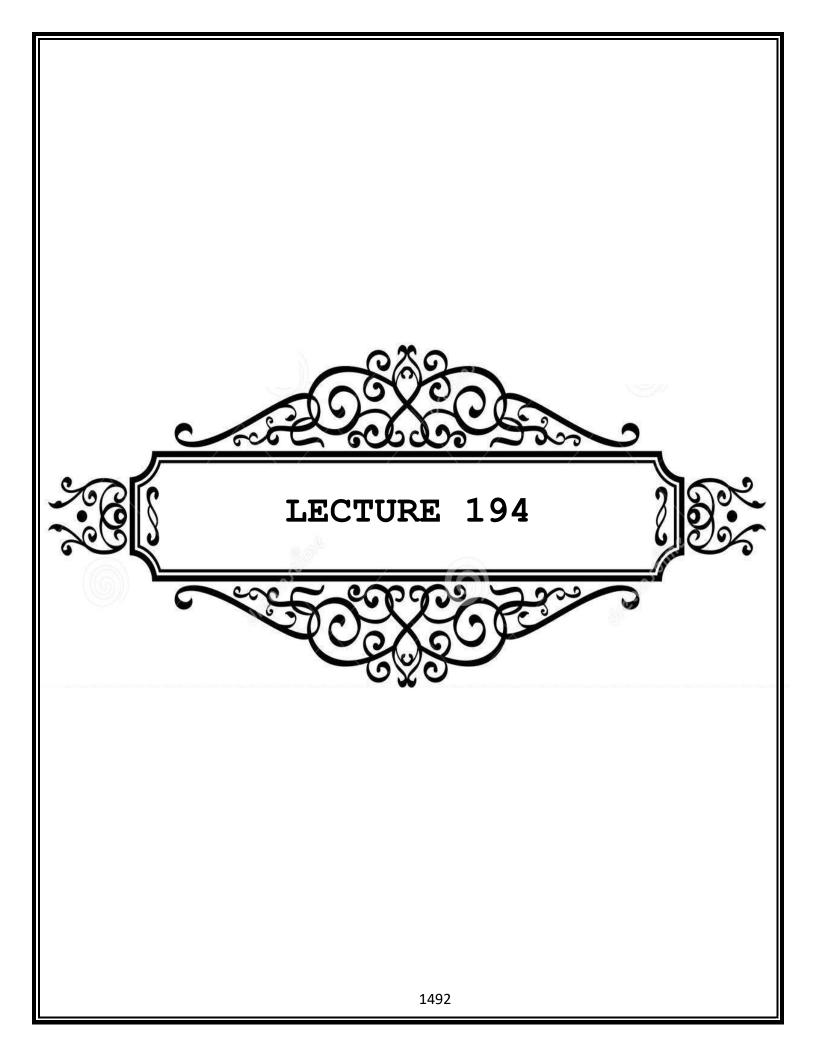
Verse 131:

मिथ्यात्ववासनादाढ्ये प्रारब्धक्षयकाङ्क्षया। अक्लिश्यन्तः प्रवर्तन्ते स्वस्वकर्मानुसारतः ।।१३१।। Once he is convinced of the unreality of the world, a knower, with mind undisturbed, allows his fructifying Karma to wear out, and engages himself in worldly affairs accordingly. [Chapter 7 – Verse 131]

- Janaka did not hold to kingdom for his needs. Did not have strong Mamakara.
- If I hold on to things for my needs, there is emotional attachment, dependence, Aham Mama strong.
- Janaka continued not for own Raaga Dvesha but because of Prarabda situations were created. When Body / Mind / Family is strongly entrenched in subconscious mind as Mithya, Aham will not hold to it.
- Everyone has to exhaust Prarabda. Body itself has arrived to exhaust Prarabda.
- Bagawan incharge of law of Karma. Sanchita burnt, Agami not arrived,
 Prarabda to be exhausted. Law of direction of world show.
- Bagawan Sutradhari made some arrangements.

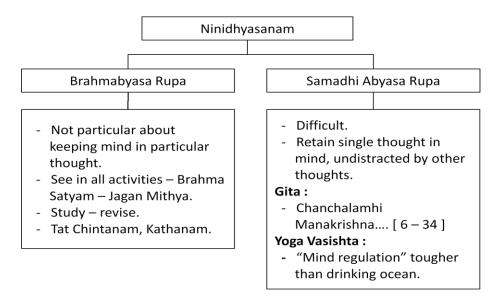
Jnani:

- · No Raaga for Grihasta.
- No Dvesha for Sanyasa Ashrama.
- If Raaga Dvesha's are there Aham Brahma Asmi will not work.
- We are in a setup as per Prarabda. Be where you are and remain with firm knowledge.



LECTURE 194

Verse 131:



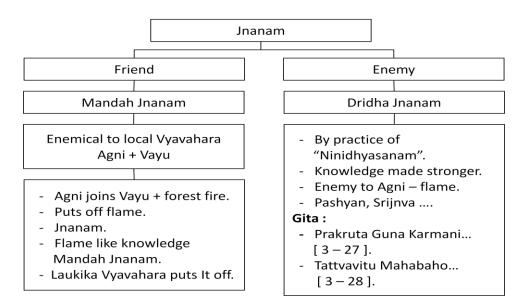
Gita:

चञ्चलं हि मनः कृष्ण प्रमाथि बलवद् दृढम्। तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम्॥ ६.३४॥ The mind verily is, O Krishna, restless, turbulent, strong and unyielding; I deem it quite (as) difficult to control as the wind. [Chapter 6 – Verse 34]

Question:

• How Janaka – King & Jnani?

Answer:



Gita:

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः। अहङ्कारविमुढात्मा कर्ताहमिति मन्यते॥ ३.२७॥ All actions are performed, in all cases, merely by the qualities in nature (Gunas). He, whose mind is deluded by egoism, thinks 'I am the doer'. [Chapter 3 – Verse 27]

तच्चवित्तु महाबाहो गुणकर्मविभागयोः । गुणा गुणेषु वर्तन्त इति मबा न सज्जते ॥३-२८॥

But he, who knows the truth, O mighty – armed, about the divisions of the qualities and (their) functions, and he, who knows that 'Gunas as senses' move amidst 'Gunas as objects', is not attached. [Chapter 3 – Verse 28]

- Guna Guneshu Vartante in Crisis.
- Awareness problem between 2 Mithya Anatma can we remember and say – Nitya Mukta Aham.
- At Anatma level Prarabda disturbance goes on, then it is Mandah Jnanam.
- Jnanam fire = Dridha Jnanam = friend fresh flickering Jnanam = enemy Laukika Vyavahara = enemy to Mandah Jnanam reduce Laukika Vyavahara and stabilise knowledge.

Gita:

यदा संहरते चायं कूर्मो ऽङ्गानीव सर्वशः । इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥२-५८॥ When like the tortoise, which withdraws its limbs from all sides, he withdraws his senses from the sense objects, then his wisdom becomes steady. [Chapter 2 – Verse 58]

 Kurmongani iva Sarvashaha because external world threat to my Mandah Jnanam. Can create Raaga Dvesha, Deha Abhimana... Mithya Jagat Jnanam Dahyate...

Verse 131:

Jagat Mithyatvam – should include Deha & family. It should be well
entrenched at sub – conscious level. Such Jnani has attained Moksha –
does not have to use freewill for Dharma / Artha / Kama. It has found its
fulfillment.

Aim in life:

- Co operation with god to free Prarabda.
- What is Bagawans job?

- He has given body to exhaust its Prarabda co operate with god to make his Drama successful.
- Inside nothing burden. Mithya can't be burden to Satyam. Rope not crushed by rope snake, no event in life considered a burden.
- Aklishyantaha without feeling of burden in life continue to be husband / emperor / son – keep moving on... don't sit + cry.

Ajnani	Jnani
- Travels in direction of desires using free will.	 Travels in direction of Prarabda fulfillment without freewill. Continue Grihasta, Sanyasa, also as Prarabda. Input / output, Putra, Sishya.

Prarabda gives Ashrama, experiences, people.

Verse 132:

अतिप्रसङ्गो मा शङ्क्यः स्वकर्मवशर्वातनाम् । अस्तु वा केन शक्येत कर्म वारियतुं वद ।।१३२।। Do not fear irregularity when the wise engage themselves in actions according to their Karma. Even if it happens, let it be; who can prevent the Karma? [Chapter 7 – Verse 132]

Jnani:

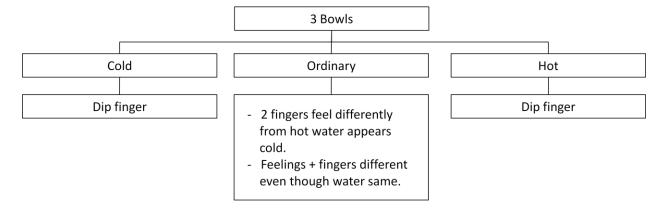
- Has no desire of Karma Khanda which is for worldly benefit and Chitta Shudhi.
- Entire Vedic rituals irrelevant.
- "Shukashtakam" Nistrigunye Pati Vicharatam, Ko Vidhi, Ko Nisheda.
- For Jnani abiding in Brahma, no Vidhi / Nisheda. Life governed by Prarabda
 will it be Yatheshtachara licentious lifestyle?

Example:

- Tamil song Kan pole Kathu pole....
- Superficially look same. Jnani + Ajnani essentially different. Upadesa Sahasri + Naiskarmya Siddhi discusses this.

- To protect Sadhana Chatushtaya Sampatti Dharma & Deivi Sampat a must.
- Karma Yoga + Jnana Yoga for decades. Dharma enters sub conscious mind, becomes Vasana – gets up at 5 A.M – nature.
- Jnani doesn't violate because Vasanas powerful. Badita Anuvritti.
- Continues Dharma Vasanas.
- Gandhi has self restraint for appropriate cause.
- Shastra gives freedom to Jnani. Incapable of violating Dharma. With self control, no external control required. Don't imagine Ati – Prasanga.
- If there is violation of Dharma, it does not take place willfully with Deha Abhimana.
- Since Jnani does not have Ahamkara, that action will not bring Raaga –
 Dvesha.
- Jnani has no Agami because he is Abhimana Abavat.
- Tiger killing deer no Himsa, no Papam, no will, no Raaga Dvesha involved, no motive involved, will not affect him. Violation of Dharma rare exception. Biography of Krishna, to show what he does, does not affect him. If Prarabda requires such an event, nobody can stop it. Does not affect his Jeevan + Videha Mukti. Many come to Vedanta to avoid problems in life. Moksha = freedom from Samsara.
- Jnanam destroys all Karmas except Prarabda. (which is mix of Punyam + Papam) Papam from previous Karma, person can't stop – bedridden – many years. Vedanta can't change Prarabda.
- Jnanam gives strength to mind. Way you receive Prarabda, react to Prarabda can be changed by Jnanam Decreases Frequency / Intensity / Response and increases calmness, cheerfulness, confidence, courage.
- Change in mind caused by power of Jnanam gives immunity.
- Jnani has objectivity with reference to his own Ahankara. Can keep Ahankara outside and look at it objectively. Looking at it as Sakshi.

- As Sakshi, objectivity comes, reactions come down. Mithyatva Nishchaya comes because of objectivity in Ninidhyasanam.
- Because of Satya Sakshi Jnanam, there is tremendous mental strength. Na Kleshaha – no Pain – experience same.



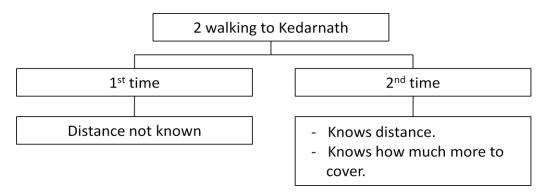
- Dip mind in Vedanta and expose to world.
- There is difference even though world is same: Klesha Nasti.
- Dip mind in Samsara everyday frightening experience.
- Mind timid, overreacts to every situation.

Verse 134:

मार्गे गन्त्रोर्द्वयोः श्रान्तौ स मायामप्यदूरताम् । जानन् धैर्यादुदुतं गच्छेदन्यस्तिष्ठित दीनधीः ।।१३४।। Two travelers on a journey may be equally fatigued, but the one who knows that his destination is not far off goes on quicker with patience, whereas the ignorant one feels discouraged and stay on longer on the way. [Chapter 7 – Verse 134]

- Different in perception of life itself and life situations. Life Baram for decades. Knowledge makes a difference.
- Jnani looks at Ahamkara objectively.
- Ahamkara has gone through millions of Janmas -+ left few years therefore no Baram.
- Life from individual standpoint overwhelming. Life from Sakshi standpoint – no burden. Ahamkara has to go through its Prarabda.
 Resistance to worry + fear will not change Prarabda.
- All thoughts occupy seriously when there is Ajnanam.

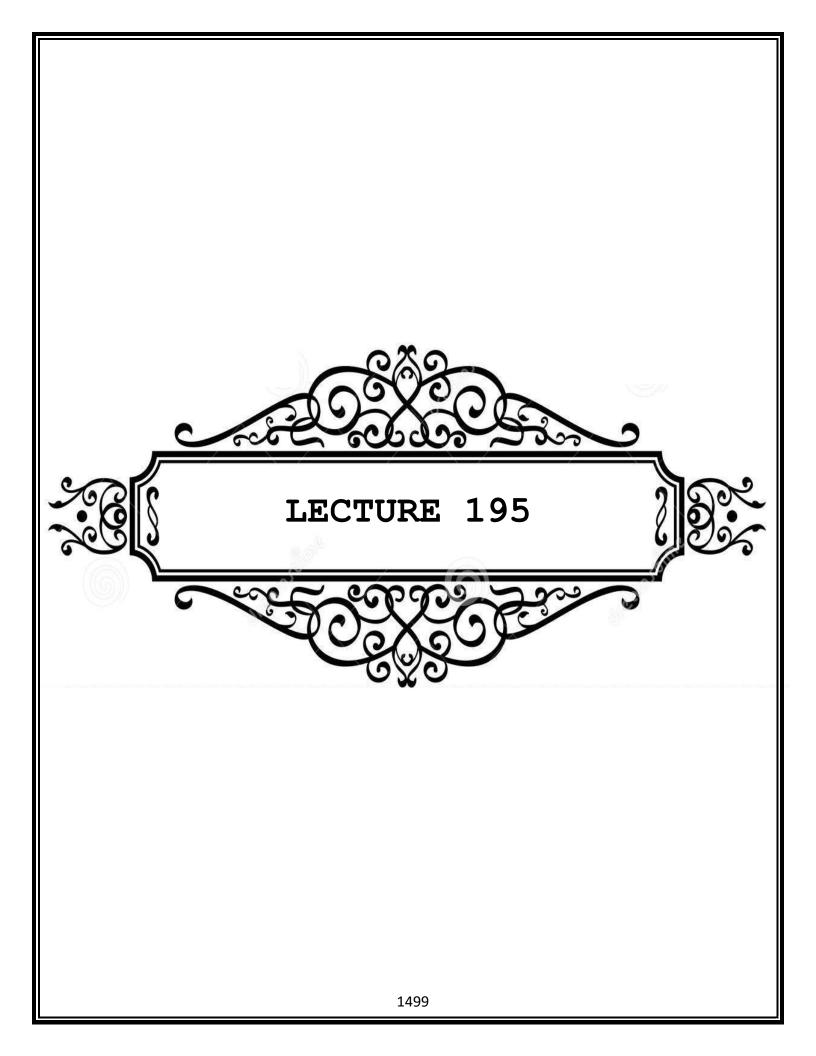
Jnani because of strength of knowledge "Ahamkara is Mithya".



• Physical tiredness – same for both.

Wise:

• Knows this is final life. There is Videha Mukti.



LECTURE 195

 Prarabda gives Manushyatvam, Guru, conductive setup. Jnanam arose because of co – operation of Prarabda what is difference in Jnani / Ajnani? Attitude.

Ajnani	Jnani
 Prarabda is Satyam. Prarabda intermediary new bunch comes at end. Tired, worried felt more intensely. 	 Prarabda + problems Mithya. Intensity of reaction less. Frequency / Intensity / Response – low. This is his final Prarabda. No Sanchita / Agami. One wave feels no tiredness of life not worried how will it end. Merges into final house of Ishvara. Final Journey of Prarabda. Jeevan / Videha Mukti both Vyavaharikam not bothered. Already claimed Nitya Mukta Svarupa & it is clear now. Sukshma Sharira not travelling to another body = Videha Mukti.

Verse 134:

Ajnani	Jnani
Journey not known.distressed, stands overwhelmed.	Knows Videha Mukti not far.Happily exhausts difficult Prarabda.

- Pratibandha Nivritti topic over Verse 97 134.
- Sravanam / Mananam / Ninidhyasanam for obstacle removing.
- 7th Chapter of Panchadasi is commentary on Brihadaranyaka Upanishad.

Brihadaranyaka Upanishad:

थात्मानं चेद्विज्ञानीयाद्यमस्मीति पूरुषः। किमिच्छन्कस्य कामाय शरीरमनुसंज्वरेत्॥ १२॥

Atmanam cedvijaniyad ayamasmiti purusah kimicchankasya kamaya sariramanusamjvaret | | 12 | |

If a man knows the self as 'I am this,' then desiring what and for whose sake will he suffer in the wake of the body? [IV - IV - 12]

Summary:

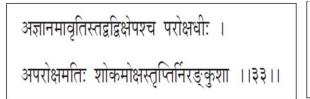
• 1st line of Mantra over in Verse 134.

3 main ideas discussed:

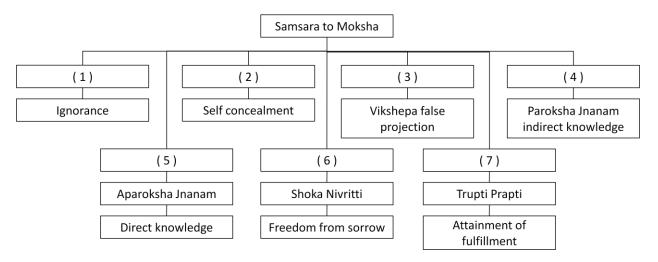
a) 1st idea:

• Jiva goes through 7 Avasthas states / stations from Samsara to Moksha.

Verse 33:



These are the seven stages of Jīva: ignorance, obscuration, superimposition, indirect knowledge, direct knowledge, freedom from grief and unrestricted bliss. [Chapter 7 – Verse 33]



• 10th man story – example.

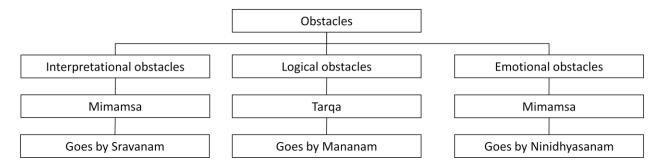
b) 2nd idea:

Verse 47:

निवृत्ते सर्वसंसारे नित्यमुक्तत्वभासनात् । निरङ्कुशा भवेत्तृप्तिः पुनः शोकासमुद्भवात् ।।४७।। When the world of duality is destroyed by the experience of one's being ever released there arise with the annihilation of all grief an unrestricted and everlasting satisfaction. [Chapter 7 – Verse 47]

- Brihadaranyaka Upanishad Mantra refers to 5th & 6th stages.
- First half of Mantra Atmanam... Purushaha stage 5.
- Second half of Mantra Kimichan.... Anusvajaret stage 6.

I am Nitya Mukta not known because of obstacles.



My understanding – 3 stand in between. 3 obstacles to my freedom.

C) 3rd Idea:

- Aparoksha Jnanam.
- Means of removal of obstacles upto 134 over.
- Next commentary on 2nd line Kimichan... Anusvajaret deals with 6th stage Shoka Nivritti.

Verse 135 - 250:

Process of Shokha Nivritti.

Verse 135:

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साक्षात्कृतात्मधीः सम्यगविपर्ययवाधितः ।
किमिच्छन् कस्य कामाय शरीरमनुसंज्वरेत् ।।१३५।।
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He who has properly realized Brahman and is not troubled by erroneous conviction, 'desiring what and to please whom will he suffer following the afflictions of his body and mind? [Chapter 7 – Verse 135]

- Kimichan ... reveals Jnani is free from Shokha.
- By Aparoksha Jnanam "Atma is clearly known as I am" not known at this

 objectification but Aham Sakshatkara knows direct knowledge of
 Brahma through Mahavakya Vichara.
- His Jnanam is Samyak clear without 3 obstacles interpretational (
 Dvaita or Advaita) Logical emotional.

Aparyaya Vadita:

No more affected by Viparita Bavana.

 Worry about himself / family – most powerful habit. Jnani free from grief / sorrow.

Verse 136:

जगन्मिथ्यात्वधीभावादाक्षिप्तौ काम्यकामुकौ । तयोरभावे संतापः शाम्येन्निःस्नेहदीपवत् ।।१३६।। When the conviction of the unreality of the world has been reached, there is neither desire, nor the desirer. In their absence the pain caused by unfulfilled desire ceases like the flame of a lamp without oil.

[Chapter 7 – Verse 136]

• Upanishad negates sorrow by indirect – means of communication.

Gita:

श्रीभगवानुवाच अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे। गतासुनगतासुंश्च नानुशोचन्ति पण्डिताः॥ २.११॥ The blessed lord said: you have grieved for those that should to be grieved for; yet, you speak words of wisdom. The wise grieve neither for the living nor for the dead. [Chapter 2 – Verse 11]

Indirectly said – wise don't grieve.

Method to convey no Shokha:

- Once person Gains knowledge, his Drishti / vision is in absolute reality –
 Paramartika Satyam, result of Jnanam.
- From Paramartika Drishti, Vyavaharika gets falsified.
- Dream falsified on waking up. Entire waking world falsified when woken up to Paramartika Satyam.

Waking up:

- Dream world falsified.
- Dream world disappearance.

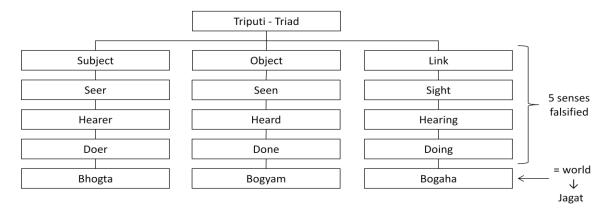
Spiritual awakening:

World falsified but does not disappear.

Example:

- To convey dream & waking world in false.
- Remembering the dream world, we say the waking falsified.

• Triputi – Triad.



Bogta:

• Enjoyer Ahankara, who enjoys worldly pleasures, is name of Ahankara which wants to enjoy worldly pleasures it runs after or Migrates.

Bogyam:

 Objects enjoyed, sought after hungry Bokta. Enters into a mess experience. Bogta runs after objects of experience (Bogyam) to get Boga (enjoyment).

Jnani:

- Falsifies in one stroke 3 Bogta, Bogyam, Boga Triputi.
- Jnani free from Boga Ichha no passion, struggle.
- Not after Mithya Pleasures of the world.
- Triputi Nivritti leads to Ichha, Kama Nivritti.

Gita:

श्रीभगवानुवाच ।मान्पर्वात्मार्थं मनोगवान।

प्रजहाति यदा कामान्सर्वान्यार्थ मनोगतान्। आत्मन्येवात्मना तुष्टः स्थितप्रजस्तदोच्यते॥ २.४४॥ The Blessed Lord said: When a man completely casts off, O Partha, all the desires of the mind and is satisfied in the Self by the Self, then is he said to be one of steady wisdom. [Chapter 2 – Verse 55]

- Directly says Kama Nivritti.
- Why no Kama?
- Jnani sees Bokta, Bogyam, Boga as false. Hence Kama Abavat.
- Therefore Kama Nivritti takes place.

Steps:

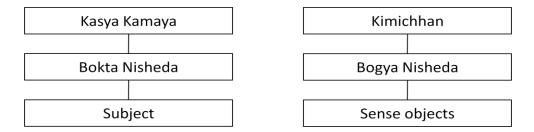
- World falsified.
- Triputi falsified.
- Bokta, Bogyam, Boga falsified.
- Jnani need not struggle with body to fulfill desires.
- Sharira Anusvanjaret.

Ajnani:

- Performing Kahika, Vachika, Manasa Karmas 24 x 7 fulfilling one Boga after another.
- Struggles gone. Hence Shoka Nivritti.
- No disappointments in success or failures because Atmanye Atmana Tushtaha.
- Sthira Prajnascha Ashraya.

2nd line:

- "Kimichan" enquiry what object Jnani can desir? Negates all objects as pleasures. Seen them as Mithya false.
- Kimichan negates Bogyam Kasya Bogtru Kamayaha?
- For pleasures of which Bokta Jnani should work.



 Once Bokta + Bogya negated, all Ichha – desires for sense objects – negated by implication.

Shariram Anusvajaret:

There is no Jvara or Shokha.

- Negates all struggles for fulfillment of various Boga Kama's.
- Hence Sarva Shoka Nivritti.

Kimichan:

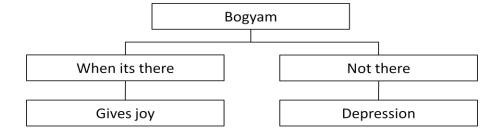
Verse 135 – 191 on "Desirelessness".

Verse 136:

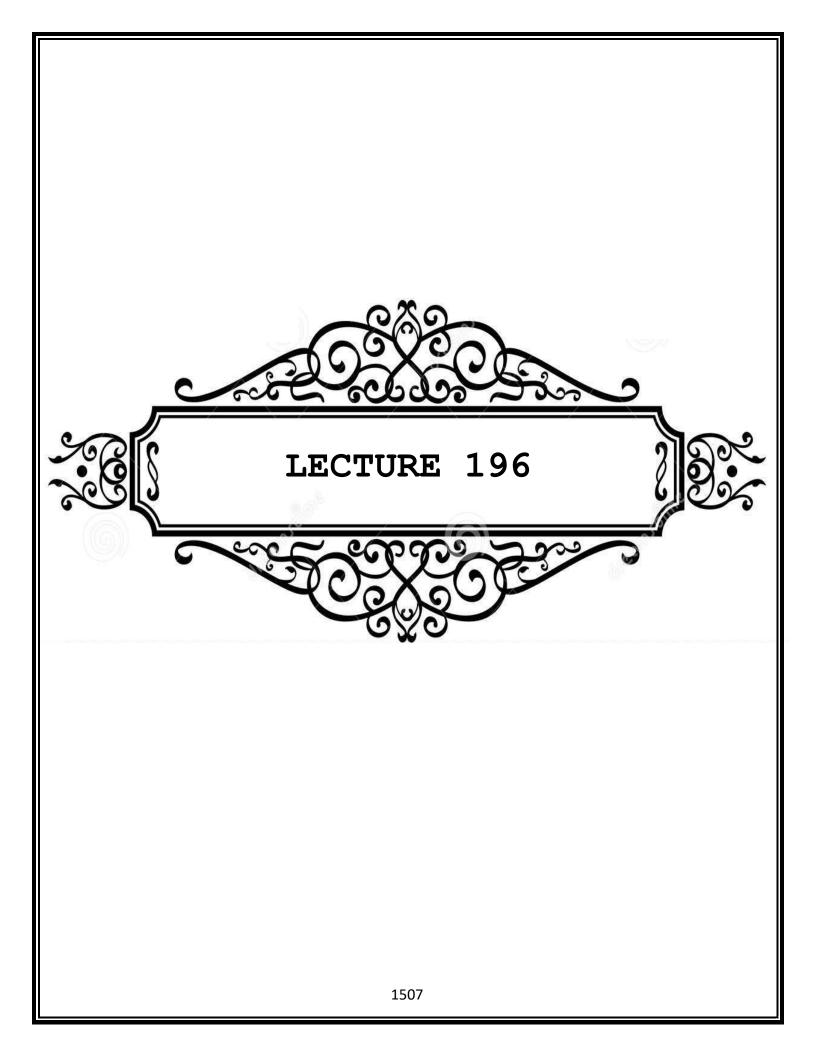
- Jagat Mithya "Dhi' Bava Jnani has knowledge of false nature of universe, unreality of universe. This knowledge exists in his mind all the time.
- Well entrenched in sub conscious mind during Vyavahara.



- Knowledge alive in mind of Jnani all the time.
- Bokta Bogyam falsified.
- Boga Ichha + Pravirthi goes away struggles end, pains recede.
- Any expectation from family = Bogyam.



- Others should care for me = Bogya Ichha because I am Bokta. Others care
 I have no right to expect. Expectations is time bomb.
- It can shock me any time.



LECTURE 196

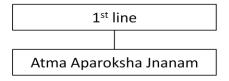
Introduction:

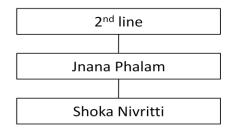
Brihadaranyaka Upanishad:

आत्मानं चेद्विज्ञानीय।द्यमस्मीति पूरुषः । किमिच्छन्कस्य कामाय शरीरमनुसंज्वरेत् ॥ १२ ॥

Atmanam cedvijaniyad ayamasmiti purusah kimicchankasya kamaya sariramanusamjvaret || 12 ||

If a man knows the self as 'I am this,' then desiring what and for whose sake will he suffer in the wake of the body? [IV - IV - 12]





Jivas journey		
Stage 5	Stage 6	Stage 7
- Aparoksha Jnanam	- Shoka Nivritti	Trupti Prapti.Total fulfillment.Chapter called TruptiDeepa Prakaranam.

Kimichan:

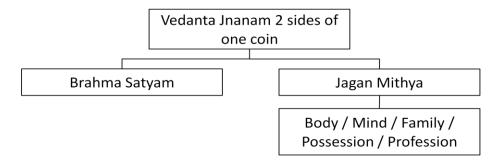
- Sruti negating Bogya Prapancha falsification.
- How is it falsified?
- Advaitam Brahman Recognised, entire Dvaita Prapancha negated.
- All Triputi negated.
- Bokta, Bogyam, Boga Triad goes away.

Sruti focusing on 3:

1st: Bogya Nisheda:

- Jnana knows Bogya Vastu is false.
- Nobody runs after fake Rs.1000.

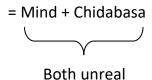
Jagan Mithyatva Dhi Bhavet.



- Vedantic meditation includes both aspects.
- Not only Chidananda Rupam...
- Atma Satyatvam alone not enough, Jagan Mithya important.
- Directly proportional will be decreases in family worries.
- Aham Brahma Asmi & family worries co exists is success of Maya.
- Worry should not co exist with Maya.

Vidya:

- Jagan Mithyatva Bava well entrenched in Jnanis Mind.
- Because of Jnanis Nishta of Jagan Mithyatvam, Kamya Bogya Vishaya and Bogta negated.
- Definition of Bogta = Ahamkara.

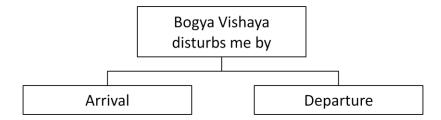


- Chit neither Bokta / Bogyam.
- Bogtru Bogya Vilakshana Rupam Aham Asmi.
- Tayor Abavet when world not Bogyam, then it can't blind me when object exists by itself = Padartha.



Has no capacity to bind me

- When I develop Raaga + Dvesha towards object, it becomes capable of giving me Sukham + Dukham.
- Object of attainment disturbs me when it goes away.
- Object of hatred :- Disturbs me when it comes towards me.



- As long as I am Bogta, there will be Bogyam. As long as there is Bogyam, I will be disturbed by them.
- Who is responsible?
- Not Bogya Prapancha.
- My Raaga Dvesha alone empowers the world.
- Every Ajnani has empowered world to disturb him license given.

Jnanis 1st job:

- Disempower world.
- How do I take out Raaga Dvesha by Mithyatva Darshanam. Can't have Raaga towards Mithya Rajatam – take silver as shell – take snake – can't runaway because it is fake.

Mithya Rajatam	Mithya Sarpa
Example for fake Raaga	Example for fake Dvesha

Deflating World / Defanging Cobra. Poisonous fang removed then Cobra –
 No Bayam. Like Shiva can have NagaBaranam – remove poison – then world ornament.

Example:

- Oil less flame / Deepa oil depleted, flame goes off Santapa goes.
- Deepa is Example of sorrow.

- Deepa extinguished, Shoka extinguished.
- Tatra Ko Mohaha –

Ko Shokaha –

Ekatvam Anupashyataha Nisnehaha Deepahe – Nigataha Yasmat.

Verse 137:

गन्धर्वपत्तने किंचिन्नैन्द्रजालिकनिर्मितम्। जानन् कामयते किंतु जिहासति हसन्निदम् ।।१३७।। When the visitor knows the magician's city of Gandharvas and its objects as unreal. He desires nothing and laughs at its deceptive nature.

[Chapter 7 – Verse 137]

• Ichha on Mithya Vastu – after knowing its unreal, ignorant sends application. Jnani – from Paramartika Drishti, universe is shell – silver.

2 Example:

- Shukti Rajatam.
- Mithya Rajju.

Verse 138:

आपातरमणीयेषु भोगेष्वेवं विचारवान्। नानुरज्यति कित्वेतान्दोषदृष्ट्या जिहासति ।।१३८।। Similarly a wise man does not seek enjoyment in the pleasing objects. He is convinced of their defects, their impermanence and illusoriness and gives them up. [Chapter 7 – Verse 138]

- Universe attractive like fake diamond.
- Jnani has trained his mind. Does not look at anything superficially.

Mundak Upanishad:

परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन । तिद्वज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥ १२॥ Pariksya lokan karma - citan brahmano nirvedam - ayan - nasty - akrtah krtena, tad - vijnan - artham sa guru - mevabhi - gacchet samit - panih srotriyam brahma - nistham | | 12 | |

Let a Brahmana (an aspirant), after he has examined the worlds gained by Karma, acquire freedom from all desires, reflecting that nothing that is eternal can be gained by Karma. Let him, in order to obtain the knowledge of the eternal, take sacrificial fuel (Samit) n his hands and approach that preceptor alone who is well – versed in the Veda-s and is established in Brahman. [I-II-12]



To survive – require world only.

Result:

- Not reject object.
- But not empowering object. Use material without empowering it to disturb – should not blackmail me.
- Presence / absence no difference.
- Disempower + use world world will not disturb no need to get run by Maya.
- Jnani refuses to be emotionally hooked / dependent.
- Give up emotional dependence = empowering process.
- Jack fruit sticky liquid not to be renounced apply oil + eat =
 Disempowerment / Detachment.
- By seeing Dosha / sticky nature their binding nature deficiency, Jnani gives them up.

Verse 139:

अर्थानामर्जने क्लेशस्तथैव परिपालने । नाशे दुःखं व्यये दुःखं धिगर्थान्क्लेशकारिणः ।।१३९।। 'wealth brings worry in earning anxiety in maintenance, grief in loss and sorrow in spending. Woe unto this sorrow – producing wealth! [Chapter 7 – Verse 139]

Dosha Darshanam:

- Mithyatvam no substantiality only Brahman is substance everything else Nama / Rupa / Karma Jagat = pith less world.
- Verse 139 + 140 : 2 Doshas of Jagat appears Sukha hetu cause of happiness – more cause of pain than happiness.

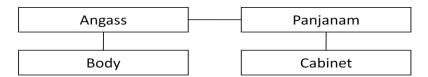
Vedanta:

- When its is cause of happiness it brings out my own happiness by serving as a mirror glass / frame belongs to mirror. Face only appears in the mirror not located there.
- My own reflection world gives temporary joy. Not its own borrows from me and sells to me.
- Sense object only reflect my happiness and get all credit. Really it is a force
 of pain only.
- Acquisition of property pain, maintenance of property pain.
- Property to be condemned not glorified.
- Never complain against using , handling object.
- Life impossible without using. Criticises emotional dependence on them. (
 Jada Prapancha)

Verse 140:

मांसपाञ्चालिकायास्तु यन्त्रलोलेऽङ्गपञ्जरे । स्नाय्वस्थिग्रन्थिशालिन्याः स्त्रियाः किमिव शोभनं ।।१४०।। What real beauty is there in women, who are but a conglomeration of fleshy muscles, bones and glands? They are a mass of flesh encaged in restless limbs. [Chapter 7 – Verse 140]

- Attachment to "Chetana Sanga" (people / pets)
- Jnani does not fall because of superficial beauty, attraction 'Aapatha Ramaniyatvam' if you don't probes beyond skin.



- Body structure active like a machine Samayu flesh doll, Asti bone, Granthi – glands / joints.
- Use it for spiritual growth. Has brain and Jnana Indriyam. Use it as means before it disintegrates / dies.
- Develop Deha Sadhanatva Buddhi Viveka.

Gita:

इन्द्रियार्थेषु वैराग्यमनहंकार एव च । जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम् ॥१३-९॥ Indifference to the objects of the senses an also, absence of egoism, perception of (or reflection upon) evils in birth, death, old age, sickness and pain.

[Chapter 13 – Verse 9]

Verse 141:

एवमादिषु शास्त्रेषु दोषाः सम्यक्प्रपञ्चिताः। विमृशन्निशं तानि कथं दुःखेषु मज्जित।।१४१।। Such are the defects of worldly pleasures, elaborately pointed out by the scriptures. No wise man, aware of these defects, will allow himself to be drowned in afflictions caused by them. [Chapter 7 – Verse 141]

- Yogavasishta 21st Chapter 1st Verse Jnani assimilates truths of Anatma – doesn't fall into pit of Samsara.
- Doshas leads to cynicism, negative attitude, disgust Vedanta never approves.
- If disgust happens change tactic : Do Guna Darshanam to balance hatred
 + disgust.

Body:

- Deva Davalayo Proktaha body is temple.
- Heart Sanctum, for lord to reside how can you hate temple?

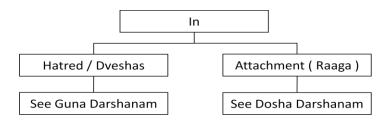
Taittriya Upanishad:

क्षेम इति वाचि । योगक्षेम इति प्राणापानयोः । कर्मेति इस्तयोः । गतिरिति पादयोः । विम्रक्तिरितिः पायो । इति मान्नुषीः समाज्ञाः ।।२।।

Ksema iti vaci, yogaksema iti pranapanayoh, karmeti hastayoh, gatiriti padayoh, vimuktiriti payau, iti manusih samajnah | | 2 | |

The supreme resides in speech as 'well – being'; in Prana and Apana as acquirer and preserver; in the hands as action, in the legs as movement, in the anus at the activity of excretion. Thus, is the meditation of Brahman in respect of man. [III – X - 2]

- Develop respect for body.
- Chapter 11 : Gita : world = Vishwaroopa Ishvara can't get disgust.
- See divinity of world + body.



- Do this till we transcend Guna + Dosha ultimately body is body don't hate / attach.
- Use it when available.
- Constantly dwell in balanced way + see truth.
- How can careful, alert, watchful, Jnani fall under pit of attachment and sorrow?

Kimichan:

• Deals with Jnana Phalam Benefit = Ichha Nisheda, Karma Nashaha.

Gita:

श्रीभगवानुवाच

प्रजहाति यदा कामान्सर्वान्यार्थ मनोगतान्। आत्मन्येवात्मना तुष्टः स्थितप्रजस्तदोच्यते॥ २.४४॥ The Blessed Lord said: When a man completely casts off, O Partha, all the desires of the mind and is satisfied in the Self by the Self, then is he said to be one of steady wisdom. [Chapter 2 – Verse 55]

- Why Jnani has no Kama?
- Jnani has fulfillment in himself no requirement for him to get security, peace, happiness. What people get from sense objects, he has already discovered in himself.
- Atmani Eva Atmana Tushtaha Jnani has self adequacy, fulfillment.
- Jnani knows Mithyatvam of external world and its incapacity to give security, peace, happiness. Mirage water – can't quest thirst.
- Visheya Dosha Darshanam through Viveka done before coming to Jnanam.
 Sadhana Chatushtaya Sampatti attained. Vairagyam attained.
- What is the Dosha Darshanam?
- Dukha Mishritatvam gives pain mixed with pleasure.
- Atrupti Karatvam creates addiction.

- Bandavatvam dependence, cigarettes.
- Practiced Sadhana Chatushtaya Sampatti in Karma Yoga Dosha Darshanam continues after Jnana Yoga.
- Hence Jnani has no Vishaya Iccha. Deficiency of sense objects mentioned in Sarva Vedanta "Siddanta" Sagara, Vivekchoodamani, Puranas.
- Put Shastra microscope see Dosha microbes wriggling.
- Jnani doesn't fall into Vishaya trap.

Verse 142:

क्षुधया पीड्यमानोऽपि न विषं ह्यत्तुमिच्छति। मिष्टान्नध्वस्ततृड् जानन्नामूढस्तज्जिघत्सति ।।१४२।। Even a man afflicted with great hunger does not wish to eat poison, much less one who is already satisfied with sweetmeats. [Chapter 7 – Verse 142]

- Sloka from Upadesa Sahasri.
- Chapter 18 Verse 232nd most important biggest / (Tat Tvam Asi).

Upadesa Sahasri:

क्षुधया पीड्यमानोऽपि न विषं ह्यतुमिच्छति । मिष्टान्नध्वस्ततृङ् जानन्नामृदस्तं जिधत्सति ॥ २३२ ॥ No one likes to eat poison even if pressed by hunger. So, no one who is not a idiot will knowingly wish to eat it when his hunger has been appeased by eating sweetmeats. [Chapter 18 – Verse 232]

- Chapter 19 in verse version in prose only 4 chapters.
- Naishkarmya Siddhi Adapted version of Chapter 18 total 233.

वेदान्तवाक्यपुष्पेभ्यो ज्ञानामृतमधूत्तमम् । उज्जहारालिवद्यो नस्तस्मै सद्गुरवे नमः ॥ २३३॥ I bow down to my teacher, a knower of Brahman, who collected for us the nectar of knowledge from the Vedantas like a bee collecting the best honey from flowers. [Chapter 18 – Verse 233]

How Jnani not trapped?

Example:

- a) Hungry person + food in front.
- b) Normally will pounce + swallow.
- c) Told food mixed with poison.

- d) Will not touch food.
- e) Swami with full Biksha will also not ask for more.
- f) Hungry will not eat. What to talk of one eaten well. Jnani full and knows sense objects poison.

Verse 143:

प्रारब्धकर्मप्राबल्याद्भोगेष्विच्छा भवेद्यदि । क्लिश्यन्नेव तदाप्येष भुङ्क्ते विष्टिगृहीतवत् ।।१४३।। If by the force of his fructifying Karma a wise man is compelled to enjoy the fruits of desires, he does so with indifference and great reluctance like a man who is impressed for labour. [Chapter 7 – Verse 143]

• Jnani has no binding desire, immoral desire.

Katho Upanishad:

यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः ग्रथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुते १४

yada sarve pramucyante kama ye' sya hrdi sritah, atha martyo- mrto bhavati atra brahma samasnute. || 14 ||

When all the desires that dwell in the heart are destroyed, then the mortal becomes immortal, and he attains Brahman even here. [II - III - 14]

• Avoids Nisheda Karma / Ashudda Kama Nivritti, binding desires.

Definition:

Binding desire:

- Born with a sense of Apoornatvam. If not fulfilled there will be Apoornatvam.
- When desired object goes away, it will disturb me.
- Jnani has no Bandakaha Karma.
- Chapter: 6 Verse: 262. Jnani can have 1000's of non binding moral desires, not immoral desires. Not for fulfillment but as expression of his personality.

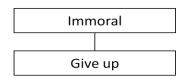
अप्रवेश्य चिदात्मानं पृथक्पश्यन्नहंकृतिम् । इच्छंस्तु कोटिवस्तूनि न बाधो ग्रन्थिभेदतः ।।२६२।। When a man can disidentify the self from egoism and realize that the self is in no way connected with egoism, then though he may have crores of desires they will not bind him, because he has cut the 'knot of the conscious with the unconscious'. [Chapter 6 – Verse 262]

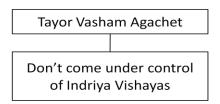
 Which is Prarabda Janita Kama Prarabda, parentage, upbringing, gives him preferences, food.

Gita:

इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषो व्यवस्थितो । तयोर्न वशमागच्छेत्तो ह्यस्य परिपन्थिनौ ॥३-३४॥

Attachment and aversion for the objects of the senses abide in the senses; let none come under their sway; for, they are his foes. [Chapter 3 – Verse 34]





• Mind fulfilled or not fulfilled – OK.

Lord	Vahanam / preferences / doesn't control lord
Ganesha.Muruga.Shiva.Krishna.Saraswati.	Mouse.Peacock.Nandi.Flute.Veena.

Jnani has non – binding Kama to build Ashrama / hospital / temple – because of Prarabda Vasana.

Taittriya Upanishad:

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सोऽकामयत । बहु स्यां प्रजायेयेति । स तपोऽतप्यत । स तपस्तस्वा । इदश्सर्वमस्जत । यदिदं किश्च । तत्सृष्ट्वा । तदेवानुप्राविशत् । तदनुप्रविश्य । सच्च त्यचाभवत् । निरुक्तं चानिरुक्तं च । निरुप्यनं च । विज्ञानं चाविज्ञानं च । सत्यं चानृतं च सत्यमभवत् । यदिदं किश्च । तत्सत्यमभवत् । यदिदं किश्च । तत्सत्यमित्याचक्षते । तदप्येष श्लोको भवति ।।।।
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so kamayata bahu syam prajayeyeti, sa tapo'tapyata, sa tapastaptva idagm sarvamasrjata yadidam kinca, tatsrstva tadevanupravisat, tadanupravisya sacca tyaccabhavat niruktam canirukatam ca, nilayanam canilayanam ca vijnanam cavijnanam ca satyam canrtam ca satyamabhavat yadidam kinca tatsatyamityacaksate tadapyesa slokao bhavati [3]

He desired, 'I shall become many and be born. He performed tapas; having performed tapas, he created all this whatsoever (we perceive). Having created it, he entered into it. Having entered it, he became the manifest and the unmanifest, the defined and undefined, the housed and the houseless, knowledge and ignorance, truth and falsehood, and all this whatsoever that exists. Therefore, it is called existence. In this sense, there is the following Vaidika verse'. [II - VI - 3]

Bagawan has desire to create world.

• A, B, C, D – have plenty appropriate, balanced, clean, desires have plenty. You can have 1000's Chapter – 6 Verse – 262.

Gita:

सदृशं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानिप । प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति ॥३-३३॥ Even a wise man acts in accordance with his own nature; beings will follow their own nature; what can restraint do? [Chapter 3 – Verse 33]

- Sadrusham Cheshtate Svasyaha Prakrute Jnana Van Yagi Jnani acts determined by proportion of Sattva / Rajas / Tamas.
- Have desires preferences for Boga, Biksha, dress. With detachment, without addiction.
- If object not available, no difference in Jnani already Ananda Svarupa.
- Sense objects trigger manifestation of his own Ananda. Does not produce Ananda.
- Worker works for salary, not Dwell on it.
- Jnani not going to dwell on enjoyment.

Verse 144:

भुञ्जाना वा अपि बुधाः श्रद्धावन्तः कुटुम्बिनः । नाद्यापि कर्म नश्छिन्नमिति क्लिश्यन्ति संततम् ।।१४४।। The wise, having spiritual faith, if forced by their fructifying Karma to live a family life, maintaining many relations, always sorrow – fully think' ah, the bonds of Karma are not yet torn off'. [Chapter 7 – Verse 144]

Grihasta Jnani:

- Has Sraddha in Shastra and knowledge of Shastra.
- Has internal detachment in pleasure + pain caused through Prarabda.
- Klesha Yanti with detachment and awareness.

Pain	Enjoyment
Papa Prarabda Karma	Punya Prarabdam

Gita:

न प्रहृष्येत्प्रियं प्राप्य नोद्विजेत्प्राप्य चाप्रियम्। स्थिरबुद्धिरसंमूढो ब्रह्मविद् ब्रह्मणि स्थितः॥ ५.२०॥ Resting in Brahman, with steady intellect and undeluded, the knower of Brahman, neither rejoices on obtaining what is pleasant, nor grieves on obtaining what is unpleasant. [Chapter 5 – Verse 20]

- Neither for / against it.
- Sthira Buddhi Assamudam.

Chapter 5:

- Brahma vit, Sthitva.
- Remembers + remains detached.

Verse 143 + 144 :

प्रारब्धकर्मप्राबल्याद्भोगेष्विच्छा भवेद्यदि । क्लिश्यन्नेव तदाप्येष भुङ्क्ते विष्टिगृहीतवत् ।।१४३।। If by the force of his fructifying Karma a wise man is compelled to enjoy the fruits of desires, he does so with indifference and great reluctance like a man who is impressed for labour. [Chapter 7 – Verse 143]

- Jnani goes through pleasure + pain which Prarabda provides.
- Jnani enjoys without feeling guilty.
- With alertness, without missing that.
- Vairagyam not missing, when things go away.

Sanyasi mind:

- Prepared to loose loosable. Only unloosable thing = Atma.
- Sorrow pain Tapaha comes because of ignorance + delusion.

Pain of Samsara - definition:

- Yasya Tapasya Branti Jnana Nidhana.
- That pain which is caused by delusion Branti.
- What is delusion?
- Person / object will be permanently there. Person / object will give me pleasure.

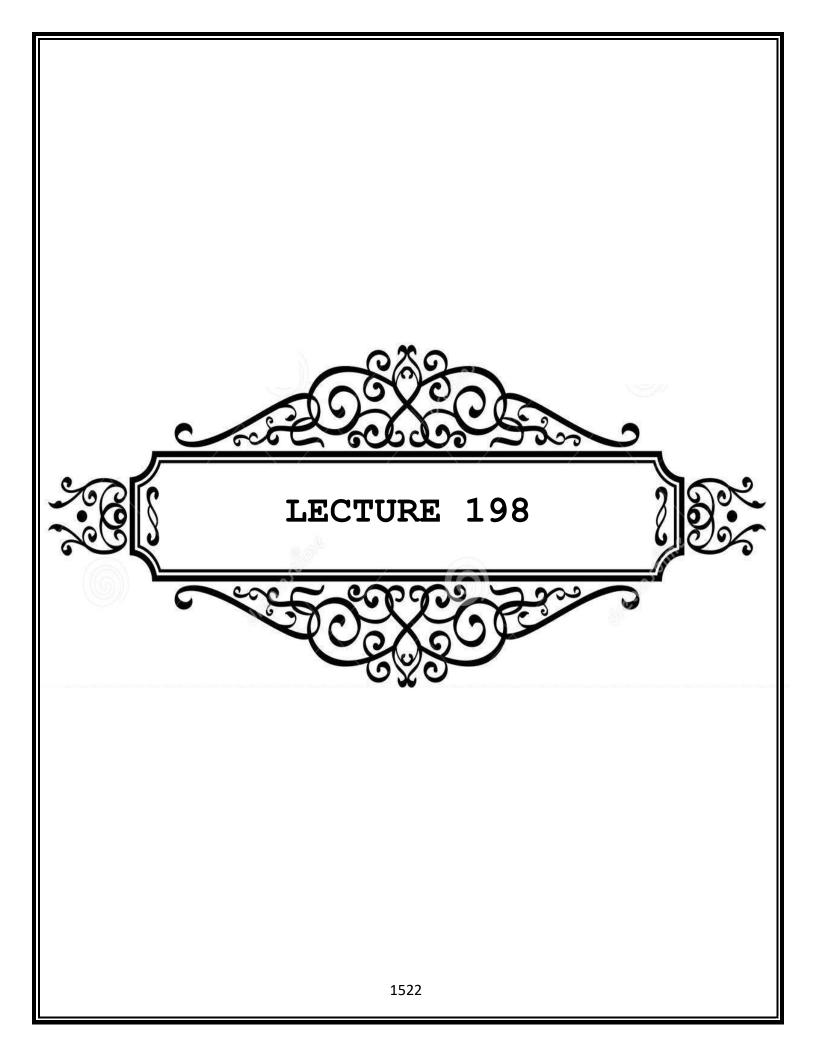
- Dharma, Artha, Kama = Branti Janya Jnanam.
- Jnani never depends on them for peace, security, happiness.
- Pain born out of Branti Janya Jnanam.
- Delusion = Samsara.
- Jnani has no delusion.

Verse 146:

विवेकेन परिक्लिश्यन्नल्पभोगेन तृप्यति । अन्यथाऽनन्तभोगेऽपि नैव तृप्यति कर्हिचित् ।।१४६।। A man endowed with discrimination sees the defects of enjoyment and is satisfied even with little, whereas he who is subject to illusion is not satisfied even with endless enjoyments. [Chapter 7 – Verse 146]

Sense pleasure:

Jnani	Ajnani
 Never allows it to cause dependence. Discovers Atma filled with Ananda. Fully satisfied sense pleasure triggers Atma Ananda he has. Sense objects are only medium for Bimba Ananda to come as Pratibimba Ananda. With Limited pleasure brings out infinite joy. No context required to smile. Doesn't produce joy but express what is inside. 	 Depends on it has anxiety. His heart = Shunyam. Wants his heart to fill with happiness. Emptiness – too big. Dissatisfaction before, after, during pleasure. No pleasure gives him satisfaction. Needs context to smile.



LECTURE 198

Introduction:

 "kimichan" – Brihadaranyaka Upanishad – 2nd line what desire Jnani will have?

AS Sadhaka:

• Had Dosha Darshanam in Anatma Prapancha. Doesn't have Kama.

After Jnanam:

Has Dosha Darshanam. Can't have Kama. "Mithya Prapancha".

Ajnani:

• Avidya, Apoornatvam desire to complete one self is cause of desire.

Jnani:

- Desire is Shakti given to human by Bagawan. Ichha / Kriya / Jnana Shakti.
- Because of Shakti, seeker desires Moksha and does Karma Yoga / Upasana Yoga.

Law 1:

• General law – Ichha common to all human, natural.

Law 2:

- Universal to all. Conditioned by Svabava, upbringing, Purva Janma Vasanas.
- CCMT → see see empty.
- Active because of Vasanas. No unethical desires.

Kimichan:

Means negation of unethical binding desires.

Verse 146:

Jnani	Ajnani
 Desire fulfillment doesn't lead to greed. Alpha, limited Boga gives immense satisfaction. Desire doesn't bind him. 	 Desire fulfillment leads to greed. Desire born of Apoornatvam. Sense pleasure leads to addiction - generated by Ajnam + Apoormatvam.

Verse 147:

न जातु कामः कामानामुपभोगेन शाम्यति। हविषा कृष्णवर्त्मेव भूय एवाभिवर्धते ।।१४७।। 'the desires are never quelled by enjoyment but increase more like the flame of a fire fed on clarified butter.' [Chapter 7 – Verse 147]

 By fulfilling desires, desires can never be removed – biggest misconception.

1 st time	2 nd time
- Deliberately fulfilled.	 Desire will demand. Has to fulfill, enforces him, will make him weak – Desire – strong, makes will – non existent.

Desireful Ajnani Argues:

- · Where do we have freedom.
- Free will non existent.
- Fulfilling desire = like adding petrol to fire. Fire loves petrol.
- More desires you feed, more it will ask for.
- Desire fattened.

Verse 148:

परिज्ञायोपभुक्तो हि भोगो भवति तृष्टये । विज्ञाय सेवितश्चोरो मैत्रीमेति न चोरताम् ।।१४८।। But when the impermanence of pleasure is known, the gratification of desires may bring the idea of 'enough of it'. It is like a thief, who having been knowingly employed in service does not behave like a thief but like a friend. [Chapter 7 – Verse 148]

Kama is same for Jnani + Ajnani – must know how to handle.

Jnani	Ajnani
 Ichha - Shaktis Ahankara. Intelligent – removes poison from Cobra. Enjoys sense pleasures. 	Kama is Samsara.Deals with Cobra with Poison.

Sense pleasures:

- Not from sense object.
- My own reflection.
- When they go away, source with me.
- Gives Tushti temporary happiness, no greed or addiction for Jnani.
- Doesn't enslave Jnani.

Example:

 King – understands ConMan & gives him "spy" job – useful thief hood – status changed.

Verse 149:

मनसो निगृहीतस्य लीलाभोगोऽल्पकोऽपि यः । तमेवालब्धविस्तारं क्लिष्टत्वाद्बहु मन्यते ।।१४९।। A man who has conquered his mind is satisfied with even a little enjoyment of pleasure. He knows well that pleasures are impermanent and are followed by grief. To him even a little pleasure is more than enough. [Chapter 7 – Verse 149]

Jnani:

- Mind under control, disciplined Nigrihitans Manaha.
- Jnani = pleasure brings out my joy.
- Desire without expanding.
- Event fulfillment.
- Nonsatiating desire Klesha (pain) & Klishta (Virakta) in Verse 143,144,145.
- No flutter in sense pleasure taken away by someone no change in face of Rama – Arrival / Departure of kingdom.

Verse 150:

बद्धमुक्तो महीपालो ग्राममात्रेण तुष्यति । परैर्न बद्धो नाक्रान्तो न राष्ट्रं बहु मन्यते ।।१५०।। A king who has been freed from prison is content with sovereignty over a village, whereas when he had neither been imprisoned nor conquered he did not attach much value even to a kingdom. [Chapter 7 – Verse 150]

- Chola king captures and releases losers.
- Released person gets back own self, Trupta with one village.
- Similarly Jnani with mere release from Maya Devi is happy... sense pleasure like one village appears too big.
- Opposite attributes exist at different times.

Ajnani:

- Scheming to get new one.
- Not satisfied.
- Nasruddin Mullah / Tenali Raman in Birbals.

Cabinet:

- Mulla Snatches ladies bag + gives back.
- When you lost + got back great joy.

Atma:

- Because of ignorance disclaimed it.
- When we claim, Jnani dances with joy.

Verse 151:

विवेके जाग्रति सति दोषदर्शनलक्षणे । कथमारब्धकर्मापि भोगेच्छां जनयिष्यति ।।१५१।। (Doubt): When discrimination is ever awake regarding the defects of the objects of enjoyment, how can the desire for enjoyment be forced upon him by his fructifying Karma? [Chapter 7 – Verse 151]

Purva Pakshi:

Standard rule:

- Avidya Kama Karma.
- Kama born out of Avidya when Avidya goes away, Kama goes, Karma goes.

Gita:

श्रीभगवानुवाच

प्रजहाति यदा कामान्सर्वान्पार्थ मनोगतान। आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते॥ २.५५॥

The Blessed Lord said: When a man completely casts off, O Partha, all the desires of the mind and is satisfied in the Self by the Self, then is he said to be one of steady wisdom. [Chapter 2 - Verse 55]

- No Kama because cause of Kama removed.
- Jnani has Atma Anatma Viveka all the time.
- Jagrati active, functional, not forgotten.
- Done Sravanam / Mananam / Ninidhyasanam understood Atma is source of joy.
- World has no happiness. World gives sorrow if I get attached to it.
- Jnani has Dosha Darshanam Viveki has 3 Doshas together called Vivekaha. Karana Abave, Karya Abavaha. How can Prarabda Karma Produce the desire when Ajnanam absent, Dosha Darshanam alive.
- However hungry, when one knows, food is mixed with poison, 2 Dosha Darshanam, I can't have desire to eat.

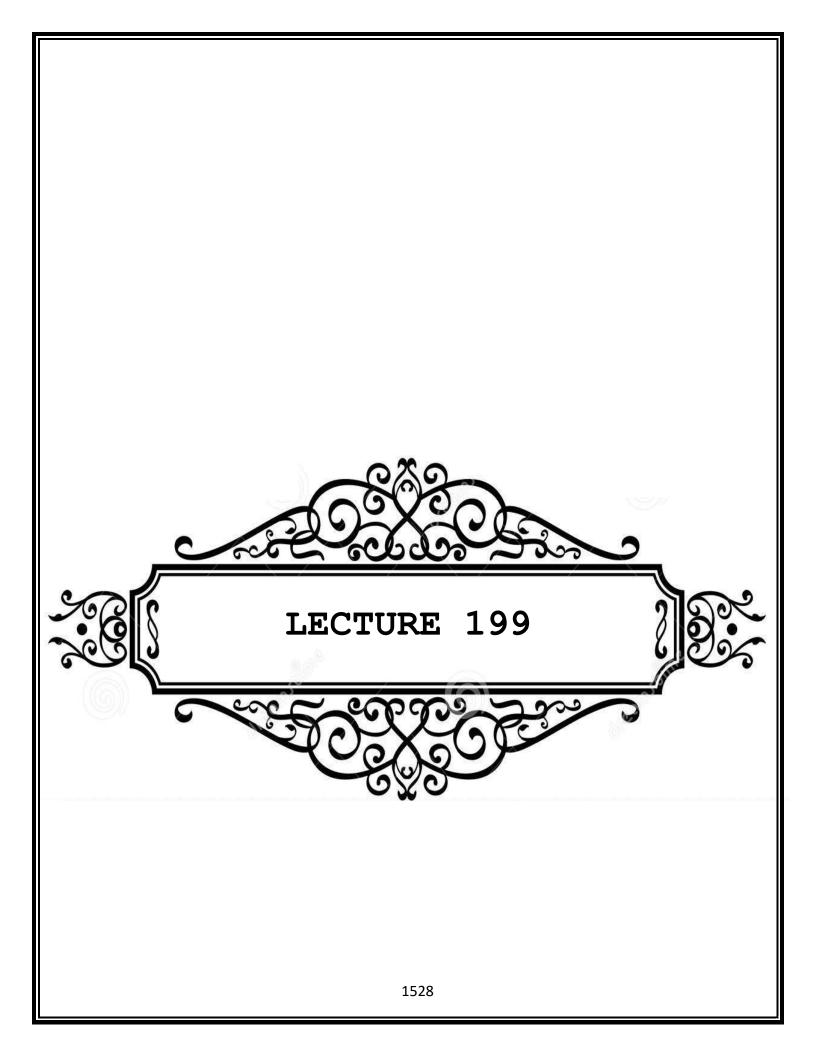
Verse 152:

नैष दोषो यतोऽनेकविधं प्रारब्धमीक्ष्यते। इच्छाऽनिच्छा परेच्छा च प्रारब्धं त्रिविधं स्मृतम्।।१५२।।

(Reply): There is no inconsistency here, for the fructifying Karma expends itself in various ways. There are three kinds of fructifying Karma 'producing enjoyment with desire,' 'in the absence of desire' and "through the desire of another.' [Chapter 7 – Verse 152]

Innovative Answer:

Ichha / Anichha / Anya Ichha — Paraichha Prarabdam — 3 ways of Prarabda Verse "151 – 162" – deviation topic Purva Pakshi – how can desire go away.



LECTURE 199

Introduction:

Kimichan:

• Verse 135 – 191.

Verse 143 - 150:

Jnani has desires caused by Prarabda.

General Analysis:

• 3 types of Prarabda operates in Jnani.

Repeated Karma produces 2 types of results

- Produces Karma Phalam.
- Affects future Bokta.
- Experiences Biological problems affecting Bokta.
- Phalam influences Bokta.
- Ichha Dvara Boga Pradhana Prarabdam.
- Creates Karma Vasana habit in Karta.
- Affects future Karta.
- Habituated to coffee at 6 A.M.
- Mind demands coffee at 6 A.M because of Vasana.
- Commanding coffee Karta.
- Vasana forces Kartas desire.
- Vasana influences Karta & Bokta at Vyavaharika level.

Svaichha Prarabdam

- Through ones own Vasana, Karta Bogta influenced.
- Iviolate healthy rules.

Paricheda Ichha Prarabdam

3 levels of Prarabda

- Musician Devotee goes for Jnanis Darshan.
- Somebody else's desire
 Jnani goes through
 experience (family sick).
- Not Prarabda Vasana but Prarabda Phalam.

Annichha Prarabda

- Jnani loves music, sings 2 songs.
- Boga of Jnani.

- If Jnani doesn't ask and devotee sings seeking blessing it is Paralchha Prarabdam.
- Music good Music bad

 \downarrow

Punya Prarabda Papa Prarabda

Anichha Prarabdam:

- Old age, unhealthy conditions experienced by Jnanis body.
- Not Ichha Prarabdam.
- Others praying for Jnani to get well.
- Verse 153 157 Ichha Prarabdam.

Verse 153:

अपथ्यसेविनश्चोरा राजदाररता अपि । जानन्त एव स्वानर्थमिच्छन्त्यारब्धकर्मतः ।।१५३।। The sick attached to harmful food, the thieves and those who have illicit relationships with the wives of king know well the consequence likely to follow their actions, but in spite of this they are driven to do them by their fructifying Karma. [Chapter 7 – Verse 153]

Verse 153 - 157: Ichha Prarabdam

- Human life tug of war between will & Prarabda.
- Many take to Adharmic activity even though they know it is wrong.
- Do secretly Deliberately do & justify immoral activity.
- Ravana, Khamsa, Hiranyakashyapu.
- Prarabda Vasana very strong.
- Cricket or class?
- Will or Vasana wins?
- Ravana Shiva Bakta but still couldn't resist.
- Lack of control of tongue east cashew nut Burfi & diabetes. Prarabda Vasana.

- All capital punishments Prarabdam influences Karta intensely.
- What Bokta is going to experience depends on Karta.
- Thief because of Ichha Prarabdam.

Verse 154:

न चात्रैतद्वारियतुमीश्वरेणापि शक्यते । यत ईश्वर एवाह गीतायामर्जुनं प्रति ।।१५४।।

Even Isvara cannot stop such desires. So Sri Krishna said

to Arjuna in the Gita: [Chapter 7 - Verse 154]

- Will power weak, can't restrain Vasana. God can't stop inappropriate desire activity.
- Rama can't change Ravana.
- Duryodhana couldn't be changed by Krishna, Vishwaroopa Darshanam Shown.

Argued:

- Janami Dharman, name Pravirthuthi.....
- · Know Dharma but will not follow.

Verse 155:

सदृशं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानिष । प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति ।।१५५।। 'Even wise men follow the dictates of their own nature.

Beings are prompted by their own innate tendencies;

what can restriction do? [Chapter 7 – Verse 155]

Gita:

सदृशं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानिप । प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति ॥३-३३॥ Even a wise man acts in accordance with his own nature; beings will follow their own nature; what can restraint do? [Chapter 3 – Verse 33]

• Wise act as per Prakrti, Svabava, Purva Janma.

Jnani	Ajnani
- Svabava does not generate Raaga /	- Svabava generates Raaga Dvesha does
Dvesha.	not directly produce Karma.
 Filters Raaga Dvesha by will power. 	Gita:
Gita:	- Indriyasya Indriyasya arthe[3 – 34 }
- Tayor Na Vasham Aagachat[3 – 34]	- Vasana.
- Sadhaka has Jnanam.	↓
 After Jnanam will not stop Prarabda 	Svabava
Vasana, desires.	↓
- Drops immoral unethical.	Raaga Dvesha
	\downarrow
	Action
	- Does not use will power & filter
	(Non – Sadhaka)
	- All living beings lead life as per Vasana
	programmed.
	- Tiger – eats non – veg.
	- Cow – eats veg.
	Gita:
	- Prakirtan Yanti Butani Nigriham Kim
	Karishyasi [3 – 33].
	- Restraints can't help.

Gita:

इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषो व्यवस्थितौ । तयोर्न वशमागच्छेत्तौ ह्यस्य परिपन्थिनौ ॥३-३४॥ Attachment and aversion for the objects of the senses abide in the senses; let none come under their sway; for, they are his foes.[Chapter 3 – Verse 34]

Verse 156:

अवश्यंभाविभावानां प्रतीकारो भवेद्यदि । तदा दुःखैर्न लिप्येरन्नल-राम-युधिष्ठिराः ।।१५६।। If it were possible to avert the consequences of fructifying Karma, Nala, Rama and Yudhisthira would not have suffered the miseries to which they were subjected. [Chapter 7 – Verse 156]

General rule for Jnanai + Ajnani :

- Will.
- Thinking.

Every action determined by

Prarabda
- Vasana.
- Fate.

Decides direction of life + activities. Never ask fate or freewill.

Answer:

- It depends sometimes fate powerful & sometimes will.
- When Vasana is powerful, human has to Succumb to Prarabda is events + experience.
- Why Prarabda strength not uniform?
- · Past Karma not uniform.
- Result of past Karma not uniform strength of Karma varies Chant 108 /
 1008 Good / Bad will vary.
- How you know Prarabda strong?
- No remedy, lie low and go through Prarbala Prarabdam with minimum damage, no Pariharam.

Gita:

देही नित्यमवध्योऽयं देहे सर्वस्य भारत। तस्मात्सर्वाणि भूतानि न त्वं शोचितुमर्हसि॥ २.३०॥ This – the indweller in the body of everyone is ever indestructible, O Bharata; and, therefore, you should not grieve for any creature. [Chapter 2 – Verse 30]

• Apariharya – choice less situations if remedy Rama ??? Have suffered.

Pray to lord:

- Give me strength to go through Prarabda.
- Jnani = use teaching. Prarabda is Mithya.
- Ajnani = takes help from Bagawan. Prarabdam belongs to Karta / Bokta –
 Mithya I am Satyam. Practice "Ninidhyasanam" they are not affected by
 sorrow.

Verse 157:

न चेश्वरत्वमीशस्य हीयते तावता यतः । अवश्यंभाविताऽप्येषामीश्वरेणैव निर्मिता ।।१५७।। Isvara himself ordains that the fructifying Karma should be inexorable. So the fact that he is unable to prevent such karma from fructifying is not inconsistent with his omnipotence. [Chapter 7 – Verse 157]

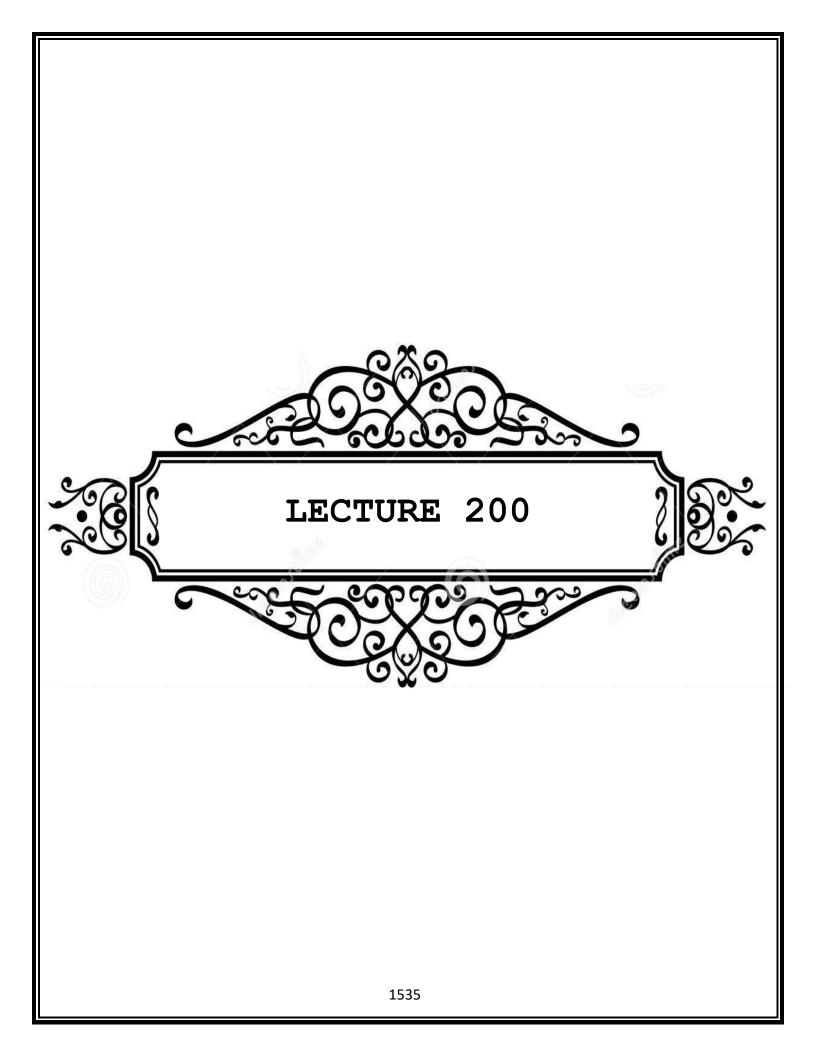
• When Prarabda strong, no one can stop Ichha Pravirtihi. Even Ishvara can't stop.

Purva Pakshi:

• If Prarabda can't be stopped by Ishvara – then he is not omnipotent.

Vidya:

- Not so. In verse 154 1st line Bagawan can change but won't change because of law of Karma + law of Vasana created by Bagawan.
- If he changes, he will neutralised his own law.



LECTURE 200

Verse 157:

- Verse 135 Kimichan 2nd line Jnana Phalam.
- Verse 135 = Ichha expansion.



Verse 153 - 157

- Purushartha, exists, influences life. Prarabda also influences. Common to both Jnani + Ajnani.
- Prarabda Karma Vasana influences.
- Karta aspect in Jnani by producing Ichha desires Ichha Prarabda Loka Sangraha / open source / hospitals / common to Jnani / Ajnani.
- Prarabda Phalam influences Bokta. Ishvara can change Prarabda Vasana –
 154th Verse.

Purva Pakshi:

- How Ishvara omnipotent?
- Judge bound by sense of justice.
- Can't say he can't but won't.
- Bagawan will not violate law of justice.
- Compassionate lord will be unjust. Compassion governed by justice law of Karma. Created by Bagawan out of own law of justice.
- Compassion governed by justice. You won't worship unjust lord.

Verse 158:

प्रश्नोत्तराभ्यामेवैतद्गम्यतेऽर्जुनकृष्णयोः । अनिच्छापूर्वकं चास्ति प्रारब्धमिति तच्छणु ।।१५८।। Listen to the questions and answers between Arjuna and Sri Krishna from which we know that a man has to experiences his fructifying Karma though he may have no desire to experience it. [Chapter 7 – Verse 158]

Anichha Prarabdam:

- Jiva creates Agami Karma by using free will. Its like choosing medicine. It
 will fight law of Karma by freewill create Agami Punyam which can fight
 Prarabdam Papam and depending on relative strength, can be altered
 freewill + Pariharam available justice can't be violated.
- Vasanas influences Karta even if he does no want.
- Study Question + Answer in Gita, Anichha Prarabdam understood.

Verse 159:

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अथ केन प्रयुक्तोऽयं पापं चरित पूरुषः ।
अनिच्छन्नपि वार्ष्णेय ! बलादिव नियोजितः ।।१५९।।
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'O Krishna, prompted by what does a man sin against his will, as if some force compels him to do so? [Chapter 7 – Verse 159]

Gita:

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अर्जुन उवाच ।
अथ केन प्रयुक्तो ऽयं पापं चरति पूरुषः ।
अनिच्छन्नपि वार्ष्णेय बलादिव नियोजितः ॥३-३६॥
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Arjuna Said: But, impelled by what does man commit sin, though against his wishes, O Varsneya, constrained, as it were, by force? [Chapter 3 – Verse 36]

- What is invisible force by which person commits Papam? Sinful actions?
 Criminal acts? Goaded by, Pursuaded by what force? Anichmapi...?
- He wants to be a noble person; against new year resolution, against free will, he violates.
- As though like a puppet connected to strings, handled by someone, not Bagawan.

Answer:

Your own Prarabda Vasanas responsible.

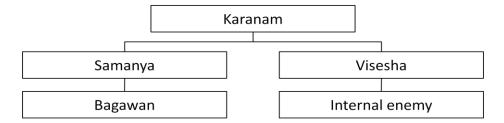
Verse 160:

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काम एष क्रोध एष रजोगुणसमुद्भवः ।
महाशनो महापाप्मा विद्ध्येनमिह वैरिणम्।।१६०।।
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'O Arjuna, your own Karma, produced by your own nature, compels you to do things, even though you may not want to do them'. [Chapter 7 – Verse 160]

 Kama – Krodha born out of Rajo Guna – Samudbhavaha – because of Rajo Guna – Purva Janma activity.

- Kama desire leads to greed. Maha Asana consumer of desire adjective of Kama.
- Krodha leads to violence (Maha Papma).
- Kama + Krodha both born out of Rajo Guna internal enemy, makes you a puppet.



- Vasana fights against freewill and defeats it everyday, all the time.
- Freewill has desire to see the world, wealth, house, car.
- I experience: desire something, do something don't want but do.

Gita:

श्रीभगवानुवाच । काम एष कोध एष रजोगुणसमुद्भवः । महाशनो महापाप्मा विद्येनमिह वैरिणम् ॥३-३७॥

The blessed lord said:

It is desire, it is anger born of the 'active', all – devouring, all – sinful; know this as the foe here (in this world) [Chapter 3 – Verse 37]

Verse 161:

स्वभावजेन कौन्तेय! निबद्धः स्वेन कर्मणा। कर्तुं नेच्छिस यन्मोहात् करिष्यस्यवशोऽपि तत् ।।१६१।। 'O Arjuna, your own Karma, produce by your own nature, compels you to do things, even though you may not want to do them.' [Chapter 7 – Verse 161]

Gita:

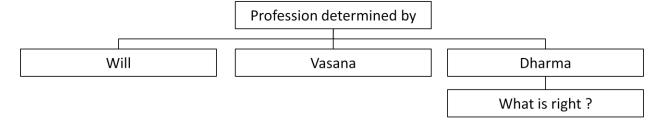
स्वभावजेन कौन्तेय निबद्धः स्वेन कर्मणा। कर्तुं नेच्छसि यन्मोहात्करिष्यस्यवशोपि तत्॥ १८.६०॥ O son of Kunti, bound by your own Karma (action), born of your own nature, that which, through delusion you wish not to do, even that you shall do, Helplessly.

[Chapter 18 – Verse 60]

Krishna:

- Your freewill may desire to got to forest, Satwic activity.
- Svabava Vasana Rajo Guna Pradhana Kshatriya by Janma.
- If Svabava Satwa Guna, won't come to Kurushetra.

- Svabava will not allow you to sit quiet for sometime.
- Sanyasi forms welfare association.
- Svena Karmana, Prarabda which is determined by Rajo Guna.
- All activities you are trying to avoid Prarabda Vasana prevails.
- Aligning freewill with Prarabda Vasana should be choice of profession, don't go by salary.



- Feel like fighting join police / army.
- Because of delusion, Anichannapi.

Dynamic Jnanis:

- Bagawan uses to propagate Vedanta.
- Verse 158 161: Anichha Prarabda over.

Verse 162:

नानिच्छन्तो न चेच्छन्तः पारदक्षिण्यसंयुताः । कर्तुं नेच्छिस यन्मोहात् करिष्यस्यवशोऽपि तत् ।।१६२।। When a man is neither willing nor unwilling to do a thing but does it for the feelings of other and experiences pleasure and pain, it is the result of 'fructifying Karma through the desire of others'. [Chapter 7 – Verse 162]

Pare Ichha:

- Prarabda express through others desires, requirements, needs and = Para Ichha.
- 2 example before of Ajnani. Kama / Krodha here example of Jnani.
- Jnani gives through pleasure + pain in Loka Sangraha. Pain not desired.
- Jnani natural about his experience not like / disliked.

Verse 163:

कथं तर्हि किमिच्छित्रत्येविमच्छा निषिध्यते।

नेच्छानिषेधः किंत्विच्छाबाधो भर्जितबीजवत् ।।१६३।।

(Doubt): does it not contradict the text at the beginning of this chapter which describes the enlightened man as desire less? (Reply): the text does not mean that desires are absent in the enlightened man, but that desires arising in him spontaneously without his will produce no pleasure or pain in him, just at the roasted grain has no potency.

[Chapter 7 – Verse 163]

Gita:

श्रीभगवानुवाच

प्रजहाति यदा कामान्सर्वान्यार्थ मनोगतान्। आत्मन्येवात्मना तुष्टः स्थितप्रजस्तदोच्यते॥ २.४४॥ The Blessed Lord said: When a man completely casts off, O Partha, all the desires of the mind and is satisfied in the Self by the Self, then is he said to be one of steady wisdom. [Chapter 2 – Verse 55]

• Negates Ichha for Jnani.

Brihadaranyaka Upanishad:

- Kimichhan what desire?
- Negates Ichha for Jnani?

Next topic:

- · Jnani has no binding desire established upto now.
- Can have non binding desire.
- Panchadasi Chapter 6 Verse 262.

अप्रवेश्य चिदात्मानं पृथकपश्यन्नहंकृतिम् । इच्छंस्त् कोटिवस्तुनि न बाधो ग्रन्थिभेदतः ।।२६२।। When a man can disidentify the self from egoism and realize that the self is in no way connected with egoism, then though he may have crores of desires they will not bind him, because he has cut the 'knot of the conscious with the unconscious'. [Chapter 6 – Verse 262]

- Moral, legitate desires Brihadaranyaka Upanishad not negating desires but only binding desires.
- Sruti Badaha Ichha falsifies desires, Mithyatva Nishchaya.
- Falsification called non –binding.
- False rope can't blind you.
- Real rope can bind you.

- Barjita Beeja Vatu like roasted seed.
- Physically handled, serve all purpose.
- Every seed has capacity to germinale into plant. Every Karma is like seed which can generate into Punar Janma.

Mundak Upanishad:

कामान् यः कामयते मन्यमानः स कामभिर्जायते तत्र तत्र । पर्याप्तकामस्य कृतात्मनस्तु इहैव सर्वे प्रविलीयन्ति कामाः ॥ २॥

Kaman yah kamayate manya - manah sa kamabhir - jayate tatra tatra paryapta - kamasya krt - atmanas - tu ihaiva sarve pravi - liyanti kamah | | 2 | |

Whoever longs for objects of desire, brooding over them, they are born here and there for the fulfillment of those desires. But in the case of seer whose longings have found their final consummation in the Atman and who has realized the self, his desires vanish even here, in this life. [III - II - 2]

- Desire is seed for next birth.
- Desire germinates into Punar Janma.

Normal desire	Jnanis desire
- Generator.	 Roasted in Jnana Agni. Kama is there but does not germinate into Punarapi Jananam.

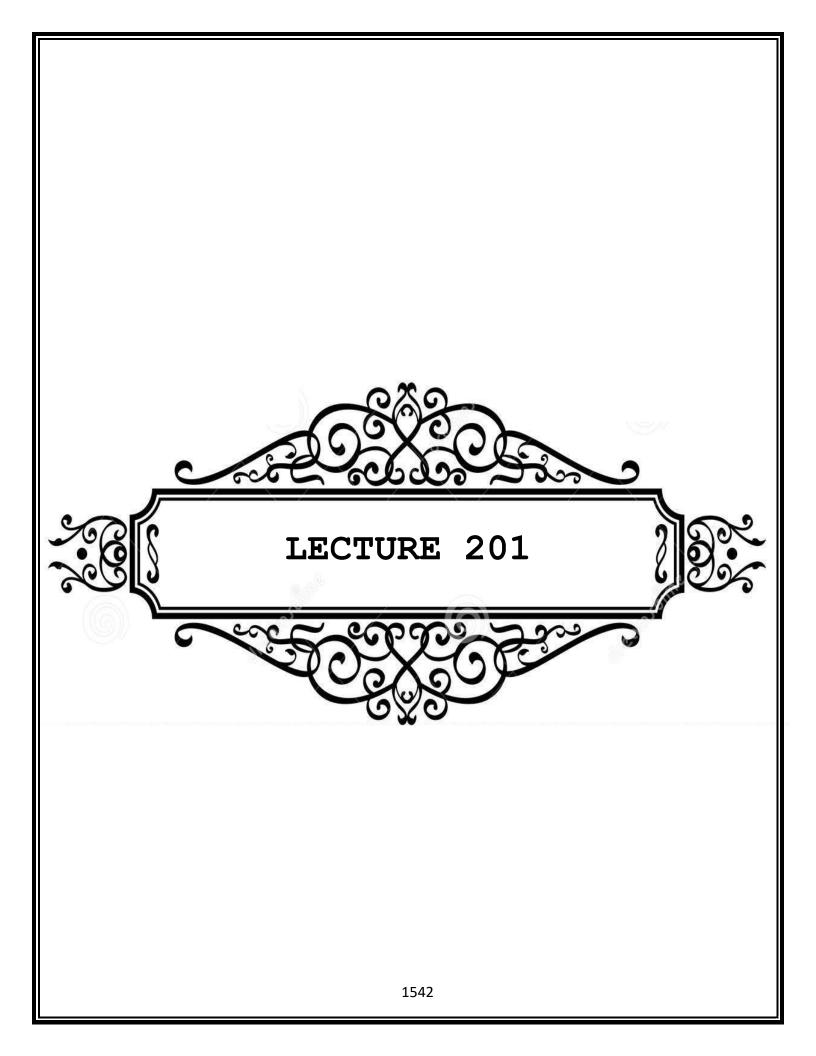
Verse 164:

भर्जितानि तु बीजानि सन्त्यकार्यकराणि च। विद्वदिच्छा तथेष्टव्याऽसत्त्वबोधात्र कार्यकृत् ।।१६४।। Roasted grain though looking the same cannot germinate; similarly the desires of the knowers, well aware of the unreality of objects of desire cannot produce merit and demerit. [Chapter 7 – Verse 164]

• Roasted seed – incapable of doing its primary function.

Primary function of Kama:

- Punarapi Jananam.
- Perpetuation of Samsara cycle. This is destroyed. Roasted by Vidya.
- Vidya Barjita Ichha.
- Na Karya Krutu it will not do its primary function of perpetuating in Samsara because of knowledge of Mithyatvam Asatva Bodhat – knowledge of Mithyatva Jnanam – desire will not perpetuate Samsara.



LECTURE 201

Introduction:

2nd line:

Brihadaranyaka Upanishad:

भातमानं चेद्विज्ञानीयाद्यमस्मीति पूरुषः। किमिच्छन्कस्य कामाय शरीरमनुसंज्वरेत्॥ १२॥

Atmanam cedvijaniyad ayamasmiti purusah kimicchankasya kamaya sariramanusamjvaret || 12 ||

If a man knows the self as 'I am this,' then desiring what and for whose sake will he suffer in the wake of the body? [IV - IV - 12]

Jnani can have desires caused by Prarabda Vasanas.

General rule:

- Desires born out of Prarabda Vasanas and Agyanam.
- Lokasangraha field Varies. Jnanam uniform in all Brihadaranyaka
 Upanishad same in all. Expression of compassion varies in each individual.

Question:

How scriptures negate desire for Jnani?

Katho Upanishad:

यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः ग्रथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुते १४ yada sarve pramucyante kama ye' sya hrdi sritah, atha martyo- mrto bhavati atra brahma samasnute. || 14 ||

When all the desires that dwell in the heart are destroyed, then the mortal becomes immortal, and he attains Brahman even here. [II-III-14]

All Karmas gone.

Gita:

श्रीमगवानुवाच प्रजहाति यदा कामान्सर्वान्पार्थ मनोगतान्। आत्मन्येवात्मना तुष्टः स्थितप्रजस्तदोच्यते॥ २.४४॥ The Blessed Lord said: When a man completely casts off, O Partha, all the desires of the mind and is satisfied in the Self by the Self, then is he said to be one of steady wisdom. [Chapter 2 – Verse 55]

- Negation = falsification of sunrise desire.
- Not negation of experience of sunrise / desire.
- Ichha Nisheda = Mithyatvam.
- Badaha Bavati.

Question:

What is difference between Badita and Abadita Kama?

Answer:

- Both physically available.
- Difference not visible to eyes difference when planted one sprouts, other does not – sprouting faculty destroyed Badita Ichha does not sprout into Samsara.
- Abadita Ichha sprouts into Samsara. Asatva Bodhat unreality of desire and desired objects.
- Mind itself falsified. No question of desire being real.
- In Jnanam Psunami, everything destroyed, overpowered.
- What are Jnani thought patterns when Jnani enjoys somethings in life –
 objects, persons, relationship beautiful psychology, beautiful Slokas.

Verse 164:

• "Sutra Sloka Vyakyanam" what is Jnanis desire?

Verse 165:

दग्धबीजमरोहेऽपि भक्षणायोपयुज्यते। विद्वदिच्छाप्यल्पभोगं कुर्यात्र व्यसनं बहु ।।१६५।। Though it does not germinate, the roasted grain can be used as food. In the same way the desires of the knower yield him only a little experience, but cannot lead to varieties of enjoyment producing sorrow or abiding habits. [Chapter 7 – Verse 165]

- Roasted seed can't germinate. Physically present can be used Bagaha Upajiyate.
- Similarly Jnanis Ichha will not function to create Samsara. Has sufficient capacity to give Boga.

Capacity of Jnanis desire

- Germinating capacity.
- Will not create, over involvement, over obsession, not enamored.
- Mind does not get stuck.

- Bokta.
- Enjoying capacity.
- Experience / pleasure giving capacity.
- Alpabogam Kuryat.
- Desire enters mind.

Gita:

ध्यायतो विषयान्पुंसः सङ्गस्तेषूपजायते ।

सङ्गात्संजायते कामः कामात्क्रोधो ऽभिजायते ॥ २-६२ ॥

When a man thinks of objects, attachment for them arises; from attachment desire is born; from desire arises anger... [Chapter 2 – Verse 62]

- a) Dhyayato Vishayan Purusaha actual contact 5 minutes in mind after hours of Bhoga, successful Dhyanam.
 - Vishaya Dhyanam successful.
- b) Sangaha Dvesha Rupa Jayate:
 - Kama Sangaha attachment express as anger Krodha mistake.
- c) Krodhat Sam Mohaha:
- d) Sam Moha Vibramaha:
 - All their minds building upon those enjoyment which Vidyaranya calls Upasanam – mental involvement.
 - Then deep attachment, addiction, if I don't contact object, person, can't survive trapped no email from daughter. Bahu Vasanam attachments anxiety, concern, worry more than myself.
 - Worried about Parivaram = entanglement Jnani escapes, does not get caught in worries.
 - Jack fruit has milky stick.
 - Substance apply coconut oil and then enter jackfruit non sticky –
 Ajnani does not know. Verse 165 refers to Ajnani.

Verse 166:

भोगेन चरितार्थत्वात्प्रारब्धं कर्म हीयते । भोक्तव्यसत्यताभ्रान्त्या व्यसनं तत्र जायते।।१६६।। The fructifying Karma spends its force when its effects are experienced; it is only when, through ignorance, one believes its effects to be real that they cause lasting sorrow. [Chapter 7 – Verse 166]

Jnani:

- (Wise) Vritti gives mental joy and disappears. Like house on rent. Want to vacate impossible tenant says I won't vacate.
- Attachments occupy mind and refuse to vacate.
- With giving experience, function of sense object is over and Jnani is purpose fulfilled. Once it gives pleasure / pain, that much alone is job of Prarabdha.
- Getting attached, not job of Prarabda. Ajnanam responsible for addiction sense organs responsible for giving minimum pleasure only.

Jnani	Ajnani
- Give pleasure + disappear.	Linger around.Ajnani embraces and gets stuck

- Once experience given, job of Prarabda, function of sense object is over.
- Rest of the problems are problems of mind Psychology analysis.
- Agyani has delusion of object and experience both are reality.
- Boktavyam = object or experience of security, joy, is taken as absolute reality by Ajnani because of Branti – delusion.
- It gives effect of delusion once deluded, mind gets attached to that object and I have web of Aham + Mamakara spider with 8 legs wants to put all insects in its web.
- We want to put all things and objects in our web of Aham + Mamakara.
 We add objects house, name, fame relationships.
- Once objects fall under Aham and Mama worry starts.
- Preservation is my responsibility.

- Ishvara Srishti I bring to Jiva Srishti claim controllership, ownership, concerns. Once object included in regular worry, special prayer for each other.
- Every object of Abimana entraps me into Samsara.

1st: Object gives emotional comfort.

• Then entrapment.

Verse 167:

```
मा विनश्यत्वयं भोगो वर्धतामुत्तरोत्तरम् ।
मा विघ्नाः प्रतिबध्नन्तु धन्योऽस्म्यस्मादिति भ्रमः ।।१६७।।
```

'let not my enjoyment be cut short, let it go on increasing, let not obstacles stop it, I am blessed because of it' – such is the nature of that delusion.

[Chapter 7 – Verse 167]

- Visesha Prarthana = Bramaha delusion perpetuates Samsara Nirmama, Nirahamkara = Mukta Lakshanam Sa – Ahamkara + Sa – Mamakara = Baddha Lakshanam may this comfort from objects, possessions, emotional comfort continue. Let it not face threats from any source.
- Let it expand further for children.
- Uttaro Uttaram Vardatam....
- Bogaha = comfort + source of comfort life is a mixture of ups + downs accept Sukham + Dukham.
- Separate philosophy inside / outside web.
- Forgets laws w.r.t me & family. No greater delusion than this.
- Jnani at Karma Yoga level special prayer to be given up.
- Never prays give me strength to accept law of Karma + consequences.
- Jnana Yoga changes format from Jiva / Jagat / Ishvara to Atma Anatma.
- No Ishvara nothing else in creation.
- Events influenced by Prarabda.
- Let anything happen at Anatma level because of Karma.
- I am Asanga, chid Chidananda Rupam. Karma Yogi asks for strength.

- Jnana Yogi invokes his Svarupa.
- For Karma Yogi: prayer for strength comes / when problem comes.
- For Jnana Yogi: Ninidhyasanam comes when problem comes.
- Anatma Mithya, influenced by Karma.
- No one changes course of Karma I know. I am happy with Available set up. Let there be no threat from any source.

Verse 168:

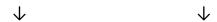
यदभावि न तद्भावि भावि चेन्न तदन्यथा। इति चिन्ताविषघ्नोऽयं बोधो भ्रमनिवर्तकः ।।१६८।। That which is not destined to happen as a result of our past Karma will not happen; that which is to happen must happen. Such knowledge is a sure antidote to the poison of anxiety; it removes the delusion to grief. [Chapter 7 – Verse 168]

Thought by Jnani:

- Every event decided by Prarabda + Agami. Don't know Prarabda and Agami. Effort I know.
- Therefore events unpredictable, can't know, can't control. Governed by law of Karma, willed by god.

Fatalism	Here
- Everything governed by Prarabda.	 Prarabda also decides present sickness. Present action – taking medicine – Agami. Agami accommodates freewill.

- Freewill and fate join together and appropriate result will be produced.
- Will + fate decides always.
- Future unpredictable, uncontrollable.
- Wisdom only medicine for worry.
- Worry can't change future. Spoils health.
- Chinta cremating funeral fire.



worry eats destroys Burns dead body

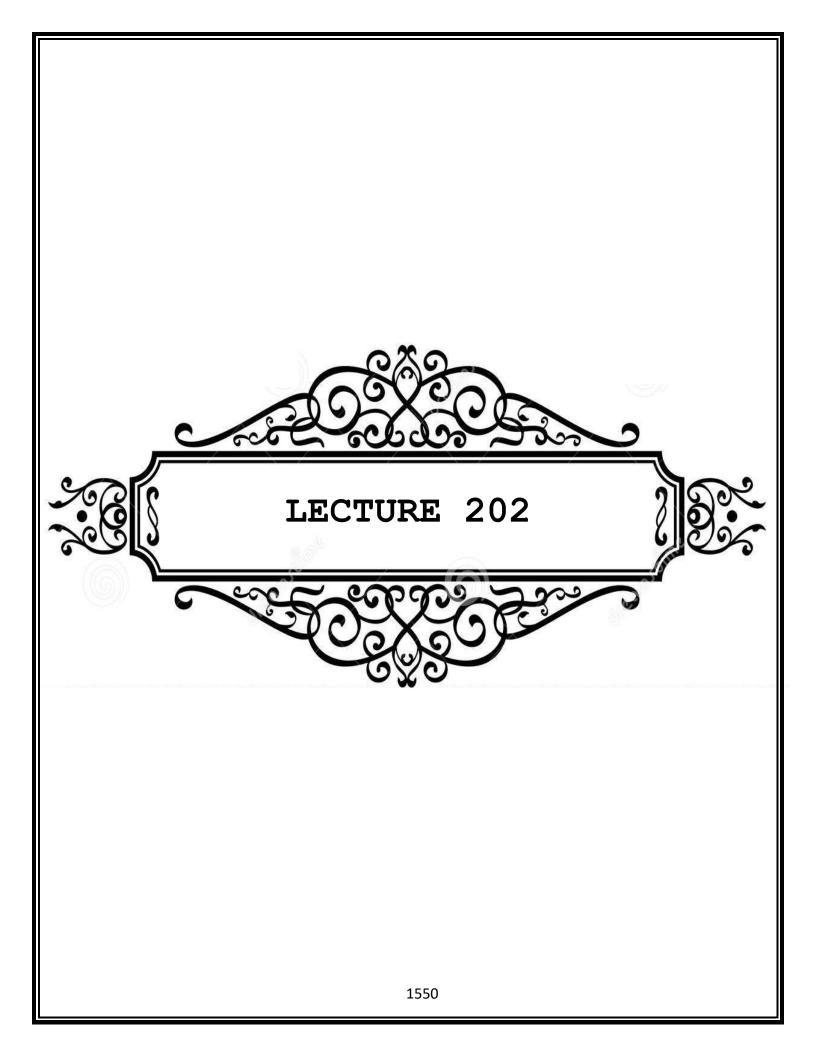
live body

- Both burn's body.
- Chinta more powerful destroyer worry is slow killer.
- Knowledge remover of delusion and worry.
- Interact, comfort OK.
- Jnani knows no use to think about future.
- Don't project future Jivatma.

Verse 169:

समेऽपि भोगे व्यसनं भ्रान्तो गच्छेन्न बुद्धवान् । अशक्यार्थस्य संकल्पाद्भान्तस्य व्यसनं बहु ।।१६९।। Both the illumined and the deluded suffer from their fructifying Karma; the deluded are subject to misery, the wise are not. As the deluded are full of desires, of impracticable unreal thing, their sorrow is great. [Chapter 7 – Verse 169]

- Straw used to drink coke.
- Eyes see level going down worry.
- Can't enjoy drink.
- Prarabda enjoyment of Jnani & Ajnani same.
- Deluded Ajnani worried about security of things & people.
- It is object of enjoyment. Does not know taste Vyasanam living in Absentia with expectation of impossible.
- I want control over possession, ownership, controllership, children, education, marriage.
- Childrens Prarabdam not under my control.
- Can't dream of future of family members.
- Asaktyartha Sankalpam hoping to control in controllable future.
- Because of that, worry in mind for deluded Ajnani stress, strain, tension,
 Samsara.



LECTURE 202

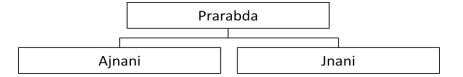
Brihadaranyaka Upanishad:

भात्मानं चेद्विजानीयाद्यमस्मीति पूरुषः। किमिच्छन्कस्य कामाय शरीरमनुसंज्वरेत्॥ १२॥

Atmanam cedvijaniyad ayamasmiti purusah kimicchankasya kamaya sariramanusamjvaret || 12 ||

If a man knows the self as 'I am this,' then desiring what and for whose sake will he suffer in the wake of the body? [IV - IV - 12]

- Jnana Phalam = Kama Nivritti does not mean destruction of all desires but of binding desires.
- Non binding desires generated by Prarabda.
- Vasana not by Ajnanam.
- When non binding desires are fulfilled, don't have capacity to create further Samsara.



Verse 166:

Ajnani	Jnani
Satyatva Buddhi.Has notion of reality.Attachment to Boga.Worry – Chinta.	- Chinta about loosing favorable condition leads to Visesha Prarthanam.

Steps:

- · Abhimana Chinta.
- Visesha Prarthana.
- Abimana = Claiming Bhoga enjoyment.
- Chinta worry about loosing.
- Branti, delusion.

Abimana reinforced and Samsara continues.

Verse 167:

 How Samsari enjoys favorable condition – Vyasanam – mental strain is there.

Jnani:

- No Satyatva Buddhi.
- No hope to retain any condition.
- Special attitude in Prarabda fluctuating patterns.

Verse 168:

- No special Prartana.
- I am not here to change Prarabda flow.
- Iti Bodaha (Awareness / attitude / medicine) this attitude maintained for 2 causes of Samsara.
- Chinta Vinagraha only destroyer killer of poison for Chinta.
- Brahma Nivartaka delusion Prarabda must be all the time favorable
 Prarabda will give ups & downs.

Wedding:

- Entering : Paneer sprinkle.
- Leaving: coconut + Vethalai Pakku.
- Agatham Svagatham Kuryat.
- Resisting arrival of Prarabda and Protection departure of Prarabda is Bramaha.
- How Bramaha delusion goes?

Meditate:

- What should not come will not come.
- What has to come will come.

Verse 167:

· Attitudinal difference.

Verse 168:

Attitude of Jnani.

Verse 169:

- Nature.
- Nature of Boga different experience of favorable Prarabda is same for both.

Ajnani	Jnani
 Inner tention, anxiety worry, fear. Samsari. Has illogical expectations. Deluded confused. Wants Karma Phalam to be Nitya but it is Anityam. Plava yeta Agrida Rupaha 	 No strain. Ready to loose – unloosable.

Verse 170:

मायामयत्वं भोगस्य बुद्ध्वाऽऽस्थामुपसंहरन्। भुञ्जानोऽपि न संकल्पं कुरुते व्यसनं कुतः ।।१७०।। The illumined man knows that the enjoyment of desires of unreal. He therefore controls his desires and prevents impossible or new ones from arising. Why should such a man be subject of misery?[Chapter 7 – Verse 170]

Jnani:

Uses teaching of Vedanta.

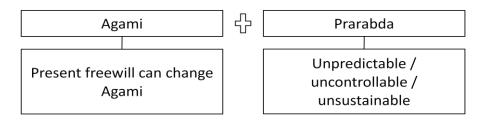
Remembers 4 deficiencies of every Bogaha:

- Atrupti, Dukha, Mishretatvam, Bandakatvam, Mithyatvam Mayatvam.
- All events, conditions connected to Prarabda powerful factor. Every event determined by Agami present use of freewill.

Prarabda:

Past use of freewill.

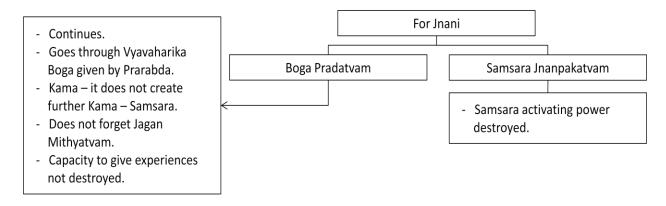
Every Event:



Agami	Prarabda
- Have contributor ship.	- Past freewill.
	- No controllership.

In Kama:

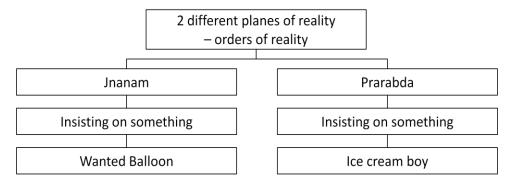
- Samsara Utpadakam destroyed.
- By increasing Kama more, more it generates Samsara.



Verse 171:

स्वप्नेन्द्रजालसदृशमचिन्त्यरचनात्मकम् । दृष्टनष्टं जगत्पश्यन्कथं तत्रानुरज्यति ।।१७१।। The wise man in convinced that worldly desires are like dream objects or magical creations. He knows further that the nature of the world is incomprehensible and that its object are momentary. How can he then be attached to them? [Chapter 7 – Verse 171]

- Dvaita Mithyatva Jnanam can co exist with Prarabda Janya Vyavahara.
 Jeevan Boga for Mukti.
- Why no contradiction in their co existence.



Tatwa Bodah:

- Knowledge of reality rests on notion: magical world false Mithya.
- Therefore, don't have craving, obsession, expectation, fantasies, building castles of future.
- No more entertains those thought patterns.
- Plan today's activities don't project future called Sankalpaha.

Gita:

यदा हि नेन्द्रियार्थेषु न कर्मस्वनुषज्जते। सर्वसङ्कल्पसन्त्यासी योगारूढस्तदोच्यते॥ ६.४॥ When a man is not attached to sense objects or to actions, having renounced all thoughts, he is said to have attuned to Yoga. [Chapter 6 – Verse 4]

Handle today well.

Realisation:

• Sankalpa renounced – no cause for worry. Jnani doesn't forget Mithya nature of universe.

Verse 171:

- Why Jagat is Maya?
- World is similar (Sadrusham), parallel to Svapna or magic show "Indra Jalam".
- [Bokta Atma = source of infinite Ananda looks outwards to serve, care, educate people but not for Ananda.
- Look at Bokta Atma for Ananda Atmavare Srotavyaha...

Brihadaranyaka Upanishad:

स होबाच, न वा आत्मनस्त कामाय न वा अरे जायाय अरे पत्युः कामाय पतिः प्रियो भषति, पतिः प्रियो भषति । पातः ।अवा नवारः कामाय जाया प्रिया जाया प्रिया भवति । गां कामाय पुत्राः विया न था और प्रजाणा कामाथ प्रजा स्थल । आत्मनस्तु कामाय पुत्राः प्रिया भवन्ति । न था और वित्तस्य कामाय वित्तं प्रियं भव आत्मनस्तु कामाय वित्तं प्रियं भवति । न था और पश्चनां कामाय पश्चः प्रिया । आत्मनस्तु कामाय पश्चः प्रिया भवन्ति । न था और ब्रह्मणः कामाय ब्रह्म वियं भा ुनाः । ज्या निवास्ति । कामाय विचे प्रियं भवति । कामाय प्रशबः प्रिया भवां भवन्ति, भवति, न था अर ब्रह्मणः कामाय ब्रह्म प्रियं भवति, आत्मनस्तु कामाय ब्रह्म प्रियं भवति । न वा अरे क्षत्रस्य कामाय क्षत्रं प्रियं भवति, आत्मनस्तु कामाय क्षत्रं प्रियं भवति । न वा और छोकार्ना कामाय छोकाः प्रिया भवन्ति, .. जा जा जालाना कालाव काकाः प्रया अवा आरामनद्भ कामाय कोकाः प्रिया अवन्ति । न वा अरे देवानां कामाय देवाः प्रिया अवन्ति, आरामनस्तु कामाय देवाः प्रिया अवन्ति । न वा अरे वेदानां कामाय वेदाः प्रिया भवनि देवाः प्रिया भवन्ति । कामाय वेदाः प्रिया भवन्ति, आत्मनस्तु कामाय न वा अरै भूतार्गा वेदाः प्रिया भवा भूतानि न्ति । व्रियाणि कामाय आत्मनस्तु कामाय भूतानि प्रियाणि न वा अरे सर्वस्य कामाय सर्वे वि प्रियं भवति, न वा अरे सर्वेस्व कामाय सर्वे प्रियं भवति, आत्मनस्तु कामाय सर्वे प्रियं भवति । आत्मा वा अरे द्रष्टव्यः—श्रोतच्यो मन्तव्यो निदिष्या-सितब्यो मैत्रेयि ; आत इदं सर्वं विदितम् ॥ ६ ॥ आत्मनि खल्बरे दृष्टे श्रुते मते विशात

sa hovāca na vā are patyuķ kāmāya patiķ priyo bhavaty ātmanastu kāmāya patih priyo bhavati na vā are jāyāyai kāmāya jāyā priyā bhavaty ātmanastu kāmāya jāyā priyā bhavati na vā are putrāņām kāmāya putrāh priyā bhavanty ātmanastu kāmāya putrāh priyā bhavant na vā are vittasya kāmāya vittam priyam bhavaty ātmanastu kāmāya vittam priyam bhavati na vā are brahmaņaķ kāmāya brahma priyam bhavaty ātmanastu kāmāya brahma priyam bhavati na vä are ksatrasya kämäya ksatram priyam bhayaty ātmanastu kāmāya kśatram priyam bhavati na vā are lokānām kāmāya lokāh priyā bhavanty ātmanastu kāmāya lokāh priyā bhavanti na vā are devānām kāmāya devāh priyā bhavanty ātmanastu kāmāya devāh priyā bhavanti na vā are bhūtānām kāmāya bhūtāni priyāni bhavanty ātmanastu kāmāya bhūtāni priyāņi bhavant na vā are sarvasya kāmāya sarvam priyam bhavaty ātmanastu kāmāya sarvam priyam bhavaty ātmā vā are drastavyah śrotavyo mantavyo nididhyāsitavyo maitreyy ātmano vā are daršanena śravaņena matyā vijñānenedam sarvam viditam 11511

He said: "It is not for the sake of the husband, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the wife, my dear, that she is loved, but for one's own sake that she is loved. It is not for the sake of the sons, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of wealth, my dear, that it is loved, but for one's own sake that it is loved. It is not for the sake of the Brahmana, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the Kshatriya, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of worlds, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the gods, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of beings, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of all, my dear, that all is loved, but for one's own sake that it is loved. The Self, my dear Maitreyi, should be realised should be heard of, reflected on and meditated upon. By the realisation of the Self, my dear, through hearing, reflection and meditation, all this is known [II - IV - 5, IV - V - 6]

Enter self enquiry.

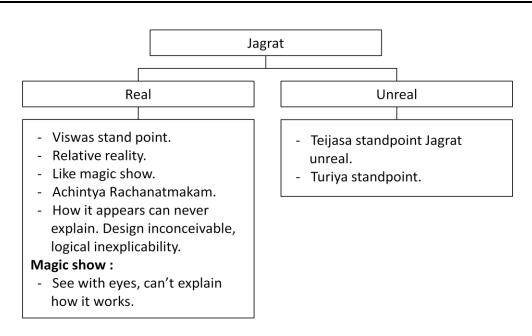
Gita:

अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम्। एतज्ज्ञानमिति प्रोक्तमज्ञानं यदतोऽन्यथा॥ १३.१२॥ Constancy in self – knowledge, perception of the end of true knowledge – this is declared to be knowledge and what is opposed to it is ignorance.

[Chapter 13 – Verse 12]

Svapna:

- Real from standpoint of Svapna observer.
- Teijasa real, Vishwa unreal.
- When observer changes from dreamer to waker from wakers stand point Svapna not real.



Bartuhari:

Vairagya Shatkam:

- Kshanam invest emotions in fleeting things.. Youth... oldage... in a Kshanam.
- Invest emotions in Atma stable reliable.
- Don't invest in Anatma bank emotionally.

Verse 172:

स्वस्वप्नमापरोक्ष्येण दृष्ट्वा पश्यन्स्वजागरम्। चिन्तयेदप्रमत्तः सन्नुभावनुदिनं मुहुः ।।१७२।। One should, when awake, first picture to himself vividly what he has seen in a dream and then carefully and constantly think over, the conditions of dreaming and wakefulness. [Chapter 7 – Verse 172]

- Why world unreal mind can't swallow?
- Intimately perceived by every sense organ.
- Tangible not my mental projection, see world outside.
- World experiencable capable of generating pleasure, gives me joy..
 Eating Idli gives me pleasure.
- Imagine in your Svapna, to convince intellect of your non existence.

For dreamer:

Dream world outside him. Waker says inside him.

- World clearly experiencable through 5 sense organs.
- Solid tangible.
- In waking, say it's a mental projection. During dream never saw object as a thought. Tangible experience outside, gave me pleasure. 4 conditions fulfilled. Dreamer will never accept dream as unreal during dream.

Extend logic:

- World outside tangible, experiencable capable of giving joy.
- Still unreal from Turiyam standpoint.
- Meditate regularly. Compare Vishwa + Teijasa after experiencing his own dream, sleeps imagine dream – remaining as Teijasa compare waking.

Verse 173:

चिरं तयोः सर्वसाम्यमनुसंधाय जागरे। सत्यत्वबुद्धिं संत्यज्य नानुरज्यति पूर्ववत् ।।१७३।। An aspirant must observe long and find out the essential similarity of the dream and waking worlds. He should then give up the notion of the reality of worldly objects and cease to be attached to them.

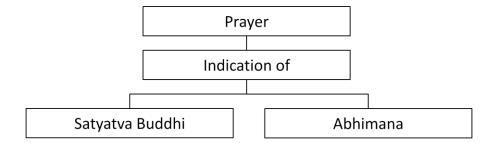
[Chapter 7 – Verse 173]

- 2nd chapter Mandukya Upanishad Vaitatya Prakaranam :
- Waking and dream compared.
- Both outside.
- Experienced.
- Tangible.
- Gives pleasure.
- Appears real for relevant.

5 conditions

- We say Svapna unreal. Jagrat, Mithya, Svapnavatu similarity in all respect Anusandaya meditate.
- Chiram Dwell for long time. Satyatva Vasana has to be displaced. Will require long Ninidhyasanam. Notion of reality of Jagrat Prapancha must be scrubbed off by Ninidhyasanam to remove Satyatva Bavana.
- Then mind will not get attached as before.

 Anu – Ranjayati - moment attachment comes, special prayers come as mentioned in verse 167.

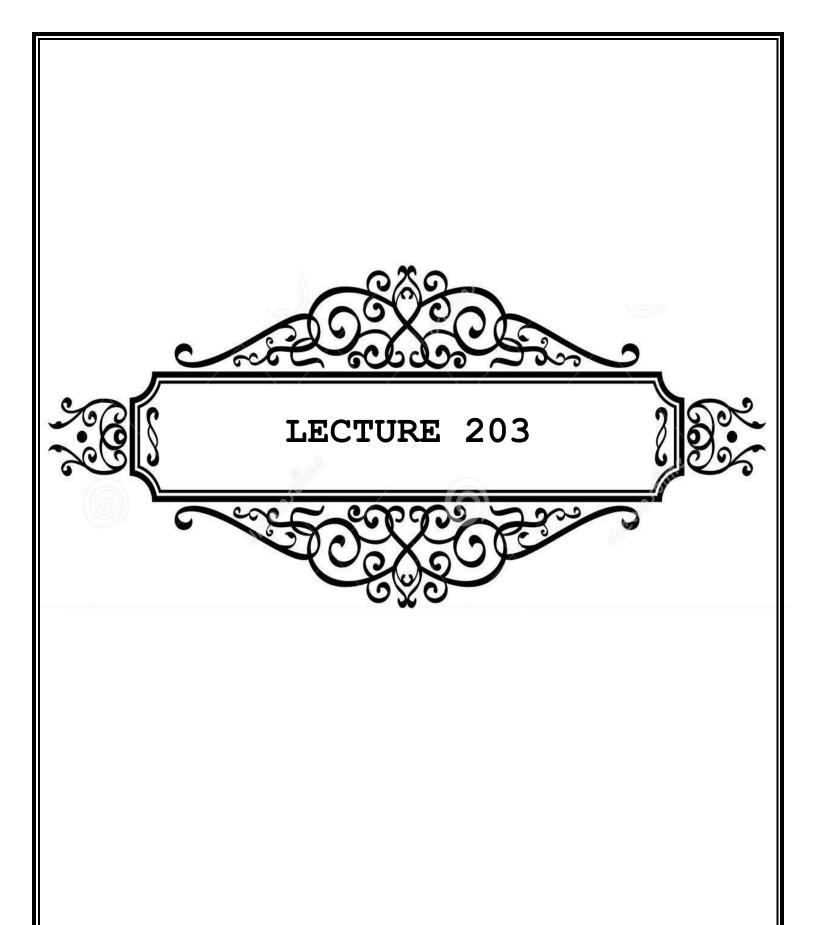


• With these 2, worry was there.

Verse 174:

इन्द्रजालिमदं द्वैतमचिन्त्यरचनात्वतः । इत्यविस्मरतो हानिः का वा प्रारब्धभोगतः ।।१७४।। This world of duality is like a magical creation, with its cause incomprehensible. What matters it to the wise man who does not forget this, if the past actions produce their results in him? [Chapter 7 – Verse 174]

- With this Bavaha, if Jnani enjoys Prarabda Bogaha, that enjoyment is roasted seed. Can't create attachment and Punarjanma cycle not perpetuated.
- Worry indicates Abhimana. Abhimana indicates ownership, controllership which is Bagawan's territory.
- Samsara Anubuti in imprisonment. Drop Abhimana + worry.
- Dvaita Prapancha magic show.
- Logical inexplicability.
- Undefinability.
- Uncategorisability.
- Panchadasi Chapter -2 Verse 125.
- Jnani remembers this fact.



LECTURE 203

Introduction:

Brihadaranyaka Upanishad:

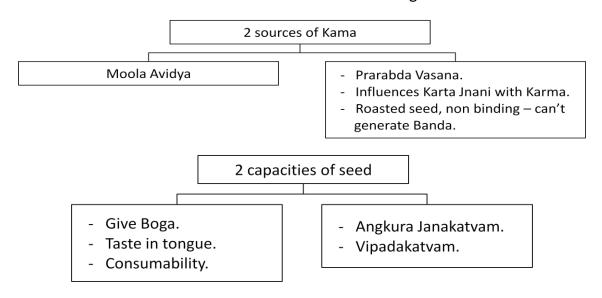
आत्मानं चेद्विज्ञानीयाद्यमस्मीति पूर्वः। किमिच्छन्कस्य कामाय शरीरमनुसंज्वरेत्॥ १२॥

Atmanam cedvijaniyad ayamasmiti purusah kimicchankasya kamaya sariramanusamjvaret || 12 ||

If a man knows the self as 'I am this,' then desiring what and for whose sake will he suffer in the wake of the body? [IV - IV - 12]

Jnani:

- Phalam Sarva Ichha, Kama Nivrittti.
- From where does desire come if Jnani has no ignorance.



- Fire does not destroy both powers. Destroys Angkara Utpada Shakti. Available for consumption, cooking.
- Jnanam fire destroys partial power of Kama.

Job of Jnanam:

- Constant reminder world is Mithya, magic show insistence.
- Sukha Dukha Bogha Ahamkara should go through favorable unfavorable experiences.

2 powers in Jnani

- Tattva Vidya.
- Reminder sending message.
- All coming & going in Vyavahara Satyam not absolutely real.
- Experience sending Ahamkara part of Jiva.
- Goes through Up's + Down's.

Verse 176:

विद्यारब्धे विरुध्येते न भिन्नविषयत्वतः । जानद्भिरप्यैन्द्रजालविनोदो दृश्यते खलु ।।१७६।। Knowledge and fructifying karma are not opposed to one another since they refer to different objects. The sight of a magical performance gives amusement to a spectator in spit of his knowledge of its unreality.

[Chapter 7 – Verse 176]

Question:

- Can false world give Sukha Dukha Bhoga for Jnani?
- Can Mithyatva Nishchaya and Sukha Dukha Bhoga co exist?
- If Bagawan falsified how Bakti for god?

Answer:

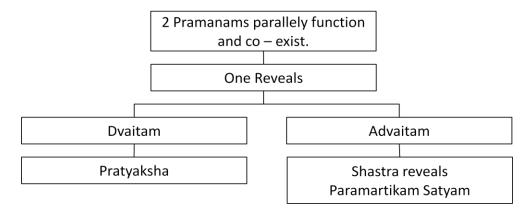
- Magic show false but still people go.
- Movie TV light + shadow serials capacity to move emotions and Mithya knowledge of screen.
- Jnanam does not destroy enjoyment of serials.
- Jnani enjoys world serial of Bagawan.
- In green room, Aham Brahma Asmi, functions in different field.
- Sunrise experience sun never rises knowledge.
- Co exists.
- Drishyam = Mithya.

Verse 177:

जगत्सत्यत्वमापाद्य प्रारब्धं भोजयेद्यदि । तदा विरोधि विद्याया भोगमात्रात्र सत्यता ।।१७७।। The fructification of Karma would be considered to be opposed to the knowledge of truth if it gave rise to the idea of the reality of the transitory world; but the mere enjoyment does not mean that the enjoyed thing is real. [Chapter 7 – Verse 177]

Important technical aspect:

 Advaitin talks of Jeevan Mukti. In Dvaita and Visishta Advaita, liberation only after death in Vaikunta.



- How opposites co exist?
- Pratyaksha reveals but never reveals as Paramartika Satyam.
- Sunrise never declares I am reality it give experience of sunrise but never declares I am real, Satyam or Mithya.
- Prarabda gives experience of Sukham, Dukham. Does not say it is Satyam.
- Satyatvam is false conclusion made by intellect, not declared by object of experience.

Copernicus	
Geocentric universe.Earth in centre sun going around.	 Experience doesn't declare reality. After enquiry, understand it is Mithya. If it declares, then contradiction between Dvaitam & Advaitam and conflicts.

• Experience does not declare its status. Sunrise does not declare whether it is real, unreal, Satyam or Mithya.

- Prarabda gives Sukham, Dukham experience, does not say it is Satyam, Mithya.
- Suppose experience declares Dvaitam. Then there will be contradiction between.

Experience	Vedanta
Dvatiam.	Unreality of Dvaitam.

Imagine:

 Prarabdam declares status of reality of universe and afterwards give Sukham, Dukham. Then Prarabda becomes contradictory to knowledge of unreality of the world.

Prarabda:

- Only gives experience like TV serial outside.
- Don't conclude as real. Gives Boga entertainment without declaring reality.

Mandukya Upanishad:

- Upa Sambah Na Asti Vastutvam.
- Experience, orderliness, capacity to give pleasure & pain does not prove reality.
- All prove availability of experience.

Verse 178:

अनूनो जायते भोगः कल्पितैः स्वप्नवस्तुभिः । जाग्रद्वस्तुभिरप्येवमसत्यैर्भोग इष्यताम् ।।१७८।। Through the imaginary objects seen in a dream there is experience of joy and sorrow to no small extent; therefore you can infer that through the objects of the waking state also there can be the same experience (without making them real). [Chapter 7 – Verse 178]

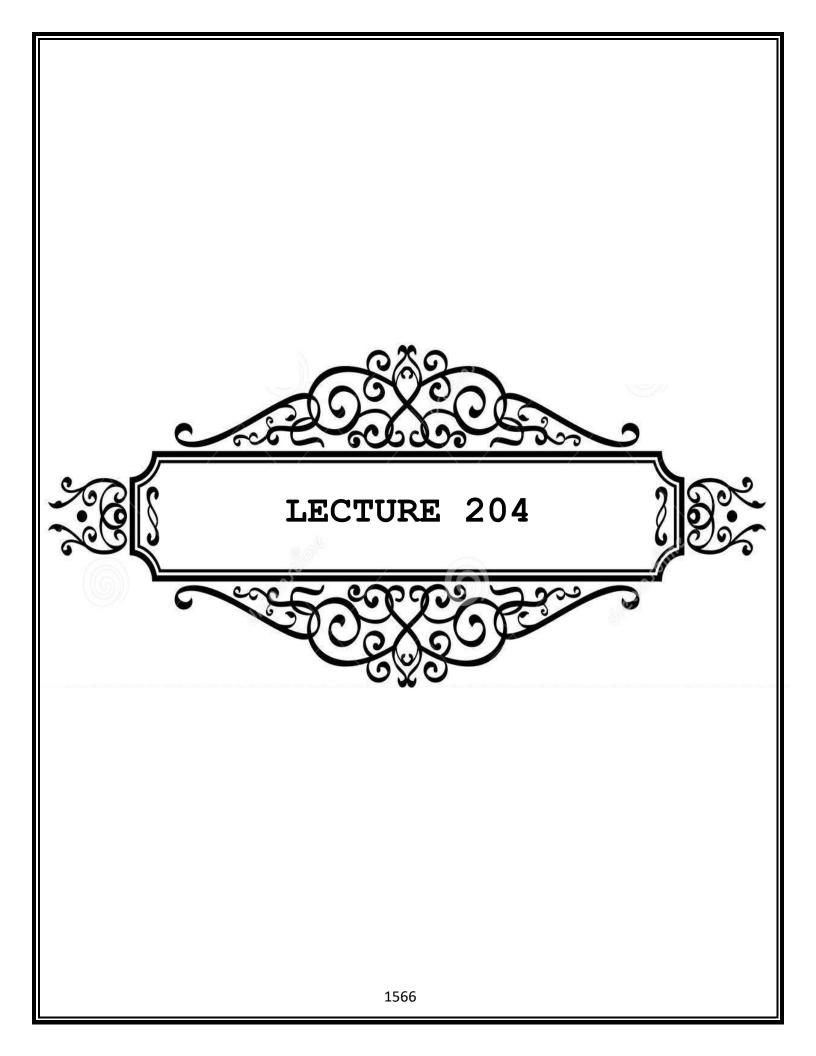
Verse 177 – unreal objects give pleasure, pain – don't declare I am real.
 You attribute reality out of misconception.

Doubt:

- Object may not declare it is real but able to give pleasure & pain. Isn't it proof of reality? Indirectly declaring reality.
- How unreal objects give pleasure & pain?

No rule:

- Unreal object can't give pleasure + pain.
- TV serial / Biopsy... produces Bayam.
- Imagination can give pain. World bigger projection. Causes Sukham and Dukham.
- Doesn't prove reality.



LECTURE 204

Verse 179:

यदि विद्याऽपह्नुवीत जगत्प्रारब्धघातिनी। तदा स्यान्न तु मायात्वबोधेन तदपह्नवः ।।१७९।। If the knowledge of truth would obliterate the enjoyable world, then it would be a destroyer of the fructifying Karma. But it only teaches its unreality and does not cause its disappearance. [Chapter 7 – Verse 179]

• Jnana Phalam = Jeevan Mukti Avasta.

Brihadaranyaka Upanishad:

थात्मानं चेद्विज्ञानीयाद्यमस्मीति पूरुषः। किमिच्छन्कस्य कामाय शरीरमनुसंज्वरेत्॥ १२॥

Atmanam cedvijaniyad ayamasmiti purusah kimicchankasya kamaya sariramanusamjvaret || 12 ||

If a man knows the self as 'I am this,' then desiring what and for whose sake will he suffer in the wake of the body? [IV - IV - 12]

- Unique to Vedanta, accepted by some philosophers.
- For other, liberation only after death. Difficult task because of contradictions.

Natural function of world:

- World has capacity to give experiences, evokes, generates responses, from individual at physical, mental level.
- Jnani knows world is Mithya.

Question:

 Can Mithya world evoke responses from Jnani – physical & emotional as before.

Answer:

• Mithya world looses capacity to give experience and evoke response.

Verse 135 – 192	Verse 192 – 222	Verse 169	Verse 182
- Bogya Nisheda. - Kimichan.	- Bogtru Nisheda Kasya Kamaya.	- Why worry comes.	 Negate Triputi to understand Brahma.

Law of Prarabda violated:

In case of Jnani, Prarabda exhausted only through Bhoga.

Question:

- If he doesn't experience Mithya world, he will not go thru Boga experience. If experience and response absent, Boga absent.
- Mithya world is capable to give experience and evoke response Tattwa Bodha.
- Boga = going through experience and responding.
- Where is Mukti? Jnani not free from Tyranny of emotions how Jeevan Mukta? Same as Ajnani?

Vidyaranya:

• World looses Satyatvam becomes Mithya. World retains capacity to give experience and evoke response.

1st step:

- World falsified.
- Prarabdasya eva Boga Deva Kshaya.

2nd step:

Ajnani / Samsari	Jnani
Satyam world gives experience and evokes response.Called Samsara.	Mithya world gives experience and evokes response.Called Jeevan Mukti.

Example:

- Movie invokes physical, emotional responses.
- Movie not in Samsara list but entertainment list.
- If person knows world movie is Mithya, experiences and invokes emotional responses, classifies as entertainment, understands it as Mithya, then Mithyatvam status converts Samsara into entertainment.
- Entertainment because at will he can raise awareness to Nirguna higher level.
- Pratibasika to higher level is Vyavaharika.
- Vyavaharika Ahamkara to Paramartika Sakshi level.
- World gives Boga but for Jnani, entertainment not Samsara.

Example:

- Magic show.
- Suppose self knowledge negates experience then Prarabda Kshaya can't take place and Prarabda also will go away.
- If Vidya negates experiences of world, then knowledge would have destroyed Prarabdam also. Then law will be falsified.

Vidya:

- Does not negate experience of world but only Satyatva Buddhi notion of reality scrapped off.
- This Satya Adhyasa alone it removes.
- Mithyatva Bodhana like magic show.
- World not negated, only Satyatva notion of world negated.

Verse 180:

अनपह्नुत्य लोकास्तिदन्द्रजालिमदं त्विति । जानन्त्येवानपह्नुत्य भोगं मायात्वधीस्तथा ।।१८०।। People know a magical show to be unreal, but this knowledge does not involve the destruction of the show. So it is possible to know the unreality of external objects without causing their disappearance or the cessation of enjoyment from them. [Chapter 7 – Verse 180]

- Jnani is like people watching magic show with knowledge it is unreal.
- Does not negate experience of magic show.
- Without wonderment, Adbutaya, Vismaya we respond in magic show.
- Know it is fiction Mayavira Vidambayati for Jnani whole life existing in space is a magic – show.
- Where is space existing?
- Bagawan creates space wonder!
- Space not located in Brahman.
- Brahman has no space, Brahman partless Sajatiya, Vijatiya, Svagata Bheda Rahitaha.
- Space is located in Maya, Indra Jalam, Bagawans trap whole universe fake trap created by Bagawan – Jnani understands magic show.

• Knowledge of unreality of universe does not remove. Capacity of world to give experience and respond.

Verse 181:

यत्र त्वस्य जगत्स्वात्मा पश्येत्कस्तत्र केन कम् । किं जिघ्नेत्किं वदेद्वेति श्रुतौ तु बहु घोषितम् ।। १८१।। (Doubt): the Sruti passages say that he who perceives his own self to be all, 'what can he hear or see, or smell or speak? [Chapter 7 – Verse 181]

Purva Pakshi's - 2:

- Jnanam will not remove duality.
- Jnanam will not remove experiences.
- Given by duality & stop experiences of duality.
- Jnanam does not negate Dvaitam.
- Dvaita Anubava, Dvaita Boga.

Vidya:

- What Jnanam does?
- Takes away notion it is real.

Purva Pakshi:

- How you say that?
- Jnani will not see, hear, smell 2nd thing.
- Upanishads negate Dvaita experience not Triputi.

Purva Pakshi:

How you admit Dvaita experience?

Vidya:

Upanishads negate Satyatvam of Dvatiam.

Brihadaranyaka Upanishad:

यत्र हि ब्रैतमिब भवति तदितर इतरं जिब्रति, तदितर इतरं पश्यित, तदितर इतरं पश्यित, तदितर इतरं प्रणोति, तदितर इतरमभिवदित, तदितर इतरं मनुते, तदितर इतरं विज्ञानाति । यत्र वा अस्य सर्वमात्मैवाभूत्तत्केन कं जिब्रेत्, तत्केन कं पश्येत्, तत्केन कं प्रश्येत्, तत्केन कं प्रश्येत्, तत्केन कं प्रश्येत्, तत्केन कं विज्ञानीयात् ? येनेदं सर्वं विज्ञानाति तं केन विज्ञानीयात् ? विज्ञातारमरे केन विज्ञानीयादिति ॥ १४॥ इति चतुर्थं ब्राह्मणम् ॥

yatra hi dvaitamiva bhavati taditara itaram jighrati taditara itaram paśyati taditara itaram śrinoti taditara itaramabhivadati taditara itaram manute taditara itaram vijānāti yatra vā asya sarvamātmaivābhūt tatkena kam jighret tatkena kam paśyet tatkena kam śrinuyāt tatkena kamabhivadet tatkena kam manvīta tatkena kam vijānīyāt yenedam sarvam vijānāti tam kena vijānīyād vijnātāramare kena vijānīyāditi 11411

Because when there is duality, as it were, then one smells something, one sees something, one hears something, one speaks something, one thinks some-thing, one knows something. (but) when to the knower of Brahman everything has become the self, then what should one smell and through what , what should one see and through what, what should one hear and through what, what should one speak and though what, what should one think and through what , what should one know and though what? Through what should one know that owing to which all this is known – through what, O Maitreyi should one know the knower? [II - IV - 14]

यत्र हि द्वैतिमिच भवित तिवृतर इतरं पश्यित, तिवृतर इतरंजिव्रति, तिवृतर इतरं रस्यते, तिवृतर इतरंमिचवृति, तिवृतर इतरं रस्यते, तिवृतर इतरं स्ट्रशित, तिवृतर इतरं स्ट्रशित, तिवृतर इतरं स्ट्रशित, तिवृतर इतरं स्ट्रशित, तिवृतर इतरं विज्ञानाित ; यत्र त्वस्य सर्वमात्मैवा-भृत्, तत्केन कं पश्येत्, तत्केन कं जिव्रेत्, तत्केन कं स्ट्रशित्, तत्केन कं स्ट्रशित्, तत्केन कं स्ट्रशित्, तत्केन कं स्ट्रशित्, तत्केन कं विज्ञानीयात्? येनेदं सर्वं विज्ञानाित तं केन विज्ञानीयात्? स्ट पव नेित नेत्यात्मा, अगुद्धो न हि गृह्यते, अशीर्यो न हि शीर्यते, असङ्गी न हि सज्जते, असितो न व्यथते, न रिव्यति ; विद्यातारमरे केन विज्ञानीयात्, इत्युक्तानुशासनािस मैत्रेयि, पताचव्रे खल्यमृतत्विमिति होक्त्वा याश्चव्यम्यो विज्ञहार ॥ १५॥ इति पञ्चमं ब्राह्मणम्॥

yatra hi dvaitamiva bhavati taditara itaraò paàyati taditara itaraò jighrati taditara itaraó rasayate taditara itaraò paàyati taditara itaraò ayiíoti taditara itaraò manute taditara itaraó spyiàati taditara itaraò vijānāti yatra tvasya sarvamātmaivābhūt tatkena kaò paàyet tatkena kaò jighret tatkena kaó rasayet tatkena kamabhivadet tatkena kaó àyiíuyāt tatkena kaò manvīta tatkena kaó spyiàet tatkena kaò vijānīyādyenedaó sarvaó vijānāti taó kena vijānīyāt sa eáa neti netyātmāgýihyo na hi gyihyate aàīryo na hi àīryate asaigo na hi sajyate asito na vyathate na riáyati vijñātāramare kena vijānīyādityuktānuàāsanāsi maitreyy etāvadare khalvamýitatvamiti hoktvā yājñavalkyo vijahāra | 15 |

Because when there is duality, as it were, then one sees something, one smells something, one tastes something, one speaks something, one hears something, one thinks something, one touches something, one knows something. But when to the knower of Brahman everything has become the self, then what should one see and through what, what should one smell and through what, what should one taste and through what, what should one speak and through what, what should one hear and through what, what should one think and through what, what should one touch ant through what, what should one know and through what? Through what should one know that owing to which all this is known? This self is that which has been described as 'not this, not this.' it is imperceptible, for it is never perceived; undecaying, for it never decays; unattached, for it is never attached; unfettered – it never feels pain, and never suffers injury. Through what, O Maitreyi, should one know the knower? So you have got the instruction, Maitreyi. This much indeed is (the means of) immortality, my dear. Saying this Yajnavalkya left. [IV – V – 15]

Chandogya Upanishad:

यत्र नान्यत्पश्यित नान्यच्छृणोति नान्यद्विजानाति स भूमाथ यत्रान्यत्पश्य त्यन्यच्छृणोत्यन्यद्विजानाति तदल्पं यो वै भूमा तदमृतमथ यदल्पं तन्मत्यँ स भगवः कस्मि न्यतिष्ठित इति स्वे महिम्नि यदि वा न महिम्नीति १

yatra nanyatpasyati nanyacchrnoti nanyadvijanati sa bhumatha yatranyatpasyatyanyacchrnotyanyadvijanati tadalpam yo vai bhuma tadamrtamatha yadalpam tanmartyam sa bhagavah kasmi npratisthita iti sve mahimni yadi va na mahimniti. || 1 ||

Sanatkumara said: Bhuma [the infinite] is that in which one sees nothing else, hears nothing else, and knows [i.e., finds] nothing else. But alpa [the finite] is that in which one sees something else, hears something else, and knows something else. That which is infinite is immortal, and that which is finite is mortal.' Narada asked, 'sir, what does bhuma rest on?' sanatkumara replied, 'it rests on its own power-or not even on that power [i.e., it depends on nothing else].' [VII – XXIV - 1].

Isavasya Upanishad:

यस्मिन्सर्वाणि भृतान्यात्मैवाभृद्विजानतः। तत्र को मोहः कः शोक एकत्वमनुपश्यतः॥ ७॥

yasmin sarvani bhutani atmaiva - bhud vijanatah, tatra ko mohah kah soka ekatva - manu - pasyatah. || 7 ||

When, to the knower, all beings have become one in his own self (Atman), how shall he feel deluded thereafter? What grief can there be to him who sees oneness everywhere? [Verse 7].

Brihadaranyaka Upanishad:

- Chapter II 4 14.
- Meitreiyi Brahmanam
- Chapter IV − V − 15.
- Jnani sees only Brahman everywhere Sarvam Brahma Mayam.

Chandogya Upanishad:

Yata Na Anyat Pashyati, Na Anyat Srinoti, Na Anyat Vijanati Sa Buma.....
 Means no Dvatia Anubava.

Brihadaranyaka Upanishad:

- Yatra tu Asya, Jagatu Svatma Pashyet....
- At time of Jnanam, person looks at world as Atma.
- Jagatu Atma Bavati, world becomes Atma.

For that person:

- Who will see?
- What will he see?
- With what instrument will he see?
- Triputi negated.

Kaha Pashyet	Kena Pashyet	Kam Pashyet
Subject negated	With what instrument he will see	What will he see? Objects negated

Sarva Triputi Nisheda.

For Jnani:

• Advaita Anubava is there, not Dvaita Anubava.

Purva Pakshi:

- Studied Sadhana, not reached Advaita because I see you not yet Mukta.
- Through Jnanam, ignorance cataract should go (Timiran Tasya).

Verse 182:

तेन द्वैतमपह्नुत्य विद्योदेति न चान्यथा । तथा च विद्वो भोगः कथं स्यादिति चेच्छण् ।।१८२।। Therefore knowledge arises with the destruction of duality and in no other way. This being so, how can the knower of truth enjoy the objective world? [Chapter 7 – Verse 182]

Purva Pakshi:

- Jnanam requires Advaita Anubava Dvaitam experience should not be there.
- Jnanam possible only in Nirvikalpa Samadhi.

Brihadaranyaka Upanishad:

यत्र हि द्वैतिमिच भवति तदितर इतरं पश्यित, तदितर इतरंजिबति, तदितर इतरं रखयते, तदितर इतरंमिखदित, तदितर इतरंजिबति, तदितर इतरं मञ्जे, तदितर इतरं सञ्जे, तदितर इतरं सञ्जे, तदितर इतरं सञ्जे, तदितर इतरं विज्ञानाति; यत्र त्यस्य सर्वमात्मैवा-भूत्, तत्केन कं पश्येत्, तत्केन कं शिमेत्, तत्केन कं पश्येत्, तत्केन कं शिमेत्, तत्केन कं पश्येत्, तत्केन कं श्रणुयात्, तत्केन कं मन्दीत्, तत्केन कं स्पृशोत्, तत्केन कं विज्ञानीयात्? से पत्र नेति विज्ञानाति तं केन विज्ञानीयात्? से पत्र नेति तथात्मा, अध्वोत् ने हि स्पृद्योत्, अराधिं न हि शीर्यते, असङ्गो न हि सज्जते, असितो न व्ययते, न रिष्यति; विज्ञातास्मरे केन विज्ञानीयात्, इत्युकानुशासनाति मैत्रेयि, पताचवरे कन विज्ञानीयात्, इत्युकानुशासनाति मैत्रेयि, पताचवरे कल्यस्तरत्वमिति होषत्या याश्रयद्वस्यो विज्ञहार ॥ १५॥ इति पञ्चमं माह्यणम्॥

yatra hi dvaitamiva bhavati taditara itaraò paàyati taditara itaraò jighrati taditara itaraó rasayate taditara itaramabhivadati taditara itaraó àýiíoti taditara itaraò manute taditara itaraó spýlàati taditara itaraò vijānāti yatra tvasya sarvamātmaivābhūt tatkena kaò paàyet tatkena kaò jighret tatkena kaó rasayet tatkena kaó sayiíuyāt tatkena kaó rasayet tatkena kaó spýlàet tatkena kaó vijáinīyādyenedaó sarvaó vijānāti taó kena vijānīyāt sa eáa neti netyātmägýihyo na hi gýihyate aàīryo na hi àīryate asaigo na hi sajyate asito na vyathate na riáyati vijñātāramare kena vijānīyādtyuktānuàāsanāsi maitreyy etāvadare khalvamýitatvamiti hoktvā yājñavalkyo vijahāra | 15 |

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- Tatra Kena Kam Jigret, pashyet?
- After negation of Dvaita Anubava in Samadhi, then Advaita Aparoksha Jnanam rises.
- After Jnanam, Dvaita Anubava should go away.

Sravanam	Samadhi
Book knowledge ↓ Intellectual knowledge	Everywhere Brahman should be visible

- How wise can have Prarabda Anubavaha.
- Movie magic show.
- For that Jnani should see the world.

Sastra:

- Anyathu Na Pashyati, Srunoti, Jigrati.
- How you explain?

Verse 183:

सुषुप्तिविषया मुक्तिविषया वा श्रुतिस्त्वित । उक्तं स्वाप्ययसंपत्त्योरिति सूत्रे ह्यतिस्फुटम् ।।१८३।। (Reply): The Sruti upon which this objection is based applies to the states of deep sleep and final liberation. This has been amply cleared in Aphorism 4-4-16 in the Brahma – Sutras. [Chapter 7 – Verse 183]

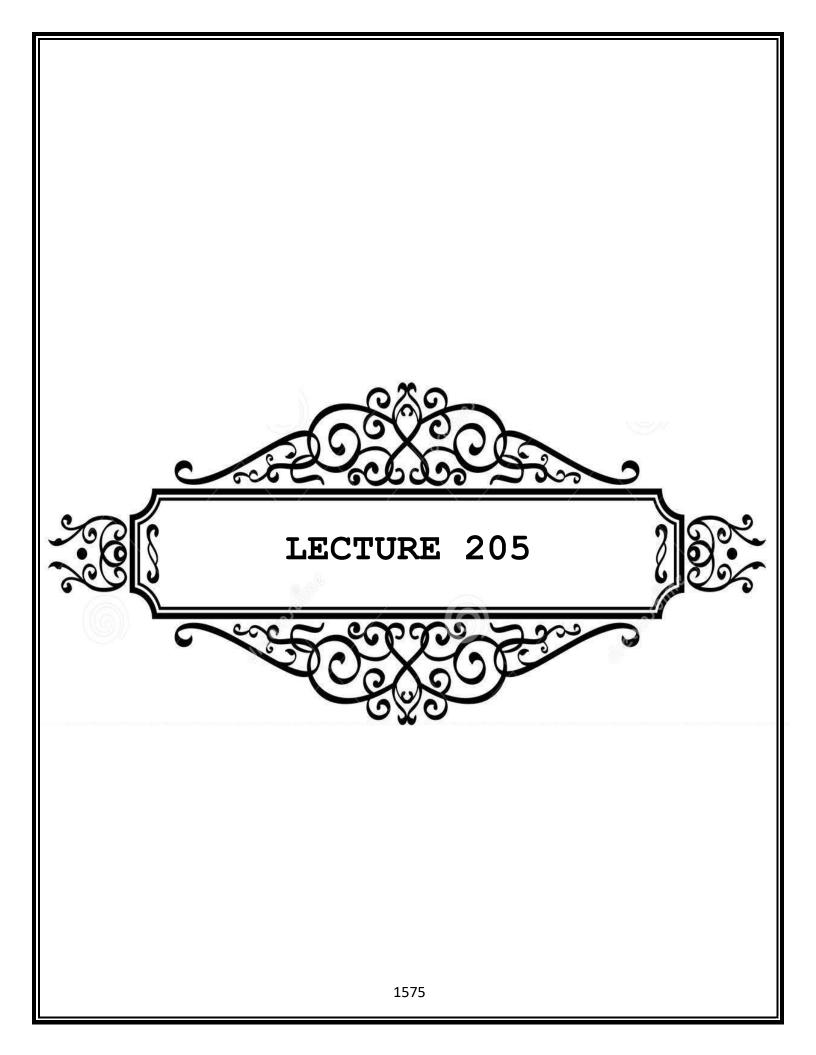
- 2 possible answers.
- Manana Granthas give several answer one Raaga must know 30 songs.
- Sruti negates Dvaita Satyatva Darsanam not Dvaita Anubava.
- Therefore we say Dvaitam is Mithya, experience is there. Satyatvam alone absent therefore called Mithya Science can't negate sunrise. Surya Udaya Satyatvam negated. Understand earth going in opposite direction.
- If Dvaita Anubava continues, how can you talk of Advaitam.
- Advaita Jnanam never disturbed by Dvaita Mithya Anubava.

Law:

• Knowledge arising out of right source can't negate opposite experience.

Knowledge:

- I am Dukha Rahitaha can't negate tears due to some event at home.
- Unhappiness in unmanifested happiness Madhyapada Lopa Samasa knowledge not contradicted by contradictory experience.



LECTURE 205

Purva Pakshi:

- Based On Brihadaranyaka Upanishad Vakyam for a person who has recognised Advaitam, there can't be triputi at all since Triputi not there, what will he see, hear, taste, touch, smell?
- Every experience requires subject, object, instrument.
- Jnani can't have Dvaita Darsanam. How Jnani has Prarabda Boga?
- Jnani has Prarabda Vasana, Kamaha, he is involved in Loka Sangraha, generate Boga, not binding Boga.
- Watching movie not binding emotions. Watched as entertainment only Boga means experience.

Brihadaranyaka Upanishad:

यत्र हि ब्रैतमिब भवति तदितर इतरं जिब्रति, तदितर इतरं पश्यित, तदितर इतरं पश्यित, तदितर इतरं प्रणोति, तदितर इतरमभिवदित, तदितर इतरं मनुते, तदितर इतरं विज्ञानाति ; यत्र वा अस्य सर्वमात्मैवाभूत्तत्केन कं जिब्रेत्, तत्केन कं पश्येत्, तत्केन कं श्रृणुयात्, तत्केन कमभिवदेत्, तत्केन कं मन्वीत, तत्केन कं विज्ञानीयात्? येनेदं सर्वं विज्ञानाति तं केन विज्ञानीयात्? विज्ञानीयादिति ॥१४॥ इति चतुर्थं बाह्मणम्॥

yatra hi dvaitamiva bhavati taditara itaram jighrati taditara itaram paśyati taditara itaram śrinoti taditara itaramabhivadati taditara itaram manute taditara itaram vijānāti yatra vā asya sarvamātmaivābhūt tatkena kam jighret tatkena kam paśyet tatkena kam śrinuyāt tatkena kamabhivadet tatkena kam manvīta tatkena kam vijānīyāt yenedam sarvam vijānāti tam kena vijānīyād vijnātāramare kena vijānīyāditi 11411

Because when there is duality, as it were, then one smells something, one sees something, one hears something, one speaks something, one thinks some-thing, one knows something. (but) when to the knower of Brahman everything has become the self, then what should one smell and through what , what should one see and through what, what should one hear and through what, what should one speak and though what, what should one think and through what , what should one know and though what? Through what should one know that owing to which all this is known – through what, O Maitreyi should one know the knower? [II - IV - 14]

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Brihadaranyaka Upanishad:

- Chapter II 4 14.
 Meitreiyi Brahmanam
 Chapter IV V 15.
- Triputi is negated for Jnani

तेन द्वैतमपह्नुत्य विद्योदेति न चान्यथा । तथा च विदुषो भोगः कथं स्यादिति चेच्छृणु ।।१८२।। Therefore knowledge arises with the destruction of duality and in no other way. This being so, how can the knower of truth enjoy the objective world? [Chapter 7 – Verse 182]

Verse 182:

- Statements which negate dualistic experience are statements dealing with Sushupti or Videha Mukti, not Jeevan Mukti. In Sushupti no Dvaita Anubava. In Videha Mukti sense organs, Shariram dissolved. Can't experience world as individual. Sleeper can't experience world as individual in both states.
- Sushupti
 No Dvaita Anubava
 Videha Mukti
- Jeevan Mukti Dvaita Anubava continues.
- Satyatvam goes away.
- Anubava does not go. Dvaita Pratiti = technical world for Jnani who has
 Dvaita experience but does not take it as reality.
- Purva Pakshi does not understand difference.

Brihadaranyaka Upanishad:

Meitreyi Brahmanam:

 Negates Dvaita Anubava in deep sleep state. Sushupti example of Videha Mukti.

Chit / Original Consciousness	Chidabasa / Reflected Consciousness
Eternally present	 Requires Sukshma Shariram. When Sukshma Shariram (Reflected Medium) is born, Chidabasa comes

- During Videha Mukti, Reflected Medium also dissolves. Experiencer individual goes away.
- What is left behind is Original Consciousness. Original Consciousness can't experience any object. Pure consciousness, without, mind, thought, sense organs can't experience world.
- What is quoted as Videha Mukti, you are quoting in Jeevan Mukti context.

Brihadaranyaka Upanishad:

· For Videha Mukti.

Mandukya Upanishad:

यत्र सुप्तो न कंचन कामं कामयते न कंचन स्वप्नं पश्यति तत्सुषुप्तम् सुषुप्तस्थान एकीभूतः प्रज्ञानघन एवानन्दमयो ह्यानन्दभुक्चेतोमुखः प्राज्ञ-स्तृतीयः पादः ४

yatra supto na kascana kamam kamayate, na kascana svapanam pasyati, tat susuptam, susupta-sthana ekibhutah prajnana-ghana eva-nandamayo hyananda-bhuk ceto-mukhah prajnah trtiyah padah. || 5 ||

That is the state of deep-sleep wherein the sleeper does not desire any objects, nor does he see any dream. The third quarter (pada) is the prajna whose sphere is deep-sleep, in whom all (experiences) become unified or undifferentiated, who is verily a homogeneous mass of consciousness entire, who is full of bliss, who is indeed an enjoyer of bliss and who is the very gateway for the projection of consciousness into the other two planes of consciousness - dream and the waking. [Verse 5]

 How do you know Brihadaranyaka Upanishad deals with Videha Mukti, not Jeevan Mukti.

Brahma Sutra:

स्वाप्ययसंपत्त्योरन्यतरापेक्षमाविष्कृतं हि ॥१६॥

Svapyayasampattyoranyatarapekshamavishkritam hi $\,||\,{\scriptstyle 16}\,||$

(the declaration of the absence of particularized knowledge is made) from either of the two points of view, viz deep sleep and absolute union; for this is made clear in the Upanishad. [IV - IV - 16]

Discussed in Brahma Sutra Chapter IV – IV – 16.

Jeevan Mukti	Videha Mukti
Dvaita Anubava will be there	Dvaita Anubava will not be there

Sva Apyaya

 \downarrow \downarrow

In ones own Nature Resolution = Laya

- In sleep, ego, individuality, dissolves into his own Svarupam hence called
 Sva Apyaya individuality dissolution state.
- Sampatti = Videha Mukti.
- Used in Chandogya Upanishad 6th Chapter.
- Videha Mukti = Sampatti = merger into Brahman.
- Brahma Nirvanam which happens in Videha Mukti.
- Pot broken, Pot space merges into total space.
- Jiva merges into Paramatma.

Verse 184:

अन्यथा याज्ञवल्क्यादेराचार्यत्वं न संभवेत्। द्वैतदृष्टाविद्वत्ता द्वैतादृष्टौ न वाग्वदेत् ।।१८४।। If this is not accepted, we cannot account for Yajnavalkya's and other sages' efforts to teach. Without a recognition of duality they cloud not teach, and with it their knowledge is incomplete. [Chapter 7 – Verse 184]

Purva Pakshi:

- Why can't we say Dvaita Anubava is not there for Jeevan Mukta also?
- Wise see Brahman everywhere... Brahma Arpanam....

Vidyaranya:

- If wise see only Brahman no Sishya Darshanam, no teaching all who teach Vedanta will be Ajnani will share only ignorance.
- Jeevan Mukta has Prarabda and Prarabda Boga is there.

Verse 185:

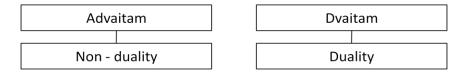
निर्विकल्पसमाधौ तु द्वैतादर्शनहेतुतः । सैवापरोक्षविद्येति चेत्सुषिप्तिस्तथा न किम् ।।१८५।। (Doubt): direct knowledge is achieved in subject – objectless contemplation in which there is no duality. (Reply): then why not apply the same argument to the state of deep sleep? [Chapter 7 – Verse 185]

Guru poornima talk:

Advaita Jnanam not only in Samadhi but also in class.

Only in Samadhi is wrong view.

Purva Pakshi:



- Contradiction like light and darkness.
- Sravanam in Jagrat Avasta, Dvaita Darshanam.
- Practice "Ninidhyasanam" reach Turiya Avasta and realise Advaitam.

Jagrat – Avasta	Turiya Avasta – Samadhi State
- Paroksha Jnanam	- Aparoksha Jnanam. - Sakshat Kara.
	Gita : - Sthitaprajna ka Bhasha Samadhistasva [2 – 54]

- Sapta Bumika: 7th Stage Varaha, Vareeyam, Varishtaha.
- Ashtanga Yoga Chitta Vritti Nirodha.
- Realisation only in Samadhi state no Triputi, no Prapancha.
- Explosive enlightenment.

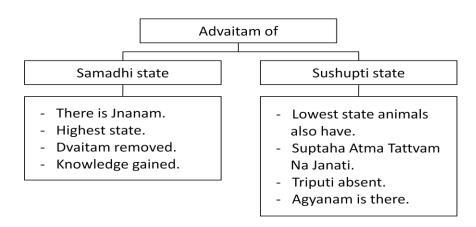
Siddhantin:

Brihadaranyaka Upanishad:

- Svayam Jyoti Brahmana.
- Sushupti Ananda no Dvaitam.
- Advaita Ananda enjoyed.
- Samadhi not required why Yama, Niyama... Ashtanga Yoga?

Verse 186:

आत्मतत्त्वं न जानाति सुप्तौ यदि तदा त्वया। आत्मधीरेव विद्येति वाच्यं न द्वैतविस्मृतिः ।।१८६।। (Doubt): in the state of deep sleep there is no knowledge of the self. (Reply): then you admit that it is not mere absence of duality but the knowledge of the self that really matters. [Chapter 7 – Verse 186]



Siddhantin:

- What makes the difference?
- Only knowledge of the self is required as Triputi Rahitam.
- 'jnana Dhi' makes Nirvikalpaka Samadhi superior.
- Dvaita Adarshanam in sleep. Emphasise Jnanam not Avasta.
- Self knowledge alone is Aparoksha Jnanam. Emphasis is on Jnanam knowledge, not Samadhi, Nirvikalpaka Avasta.
- In Sravanam get knowledge and learn to understand Advaita Jnanam.
- Jnanam available in Jagarat. Dvaita Adarsanam in Sushupti Avasta why require Samadhi?
- Don't talk of forgetfulness or non perception in Samadhi.

Verse 187:

उभयं मिलितं विद्या यदि तर्हि घटादयः । अर्धविद्याभाजिनः स्युः सकलद्वैतविस्मृतेः ।।१८७।। (Doubt): true knowledge combines in itself both the knowledge of self and the absence of knowledge of duality. (Reply): then inanimate objects like pots in which the knowledge of duality is absent are already half enlightened! [Chapter 7 – Verse 187]

Purva Pakshi:

- Jnanam is Jagrat.
 Non perception in Sushupti.
- Both together not available in these Avasthas.

Jagrat:

- Jnanam is there Dvaita Adarshanam is not there.
- Sushupit Dvaita Adarshanam is there no Jnanam.
- Absence of world.
- Samadhi uniqueness of Turiyam no world Dvaita Adarshana Sahita
 Jnanam is there only in Samadhi.

Definition of Aparoksha Jnanam:

Mixture:

- Dvaita Adarshana Sahita.
- Class: Jnanam + Dvaitam.

Aparoksha Jnanam:

- Without world say Aham Brahma Asmi.
- Only in Samadhi.

Purva Pakshi:

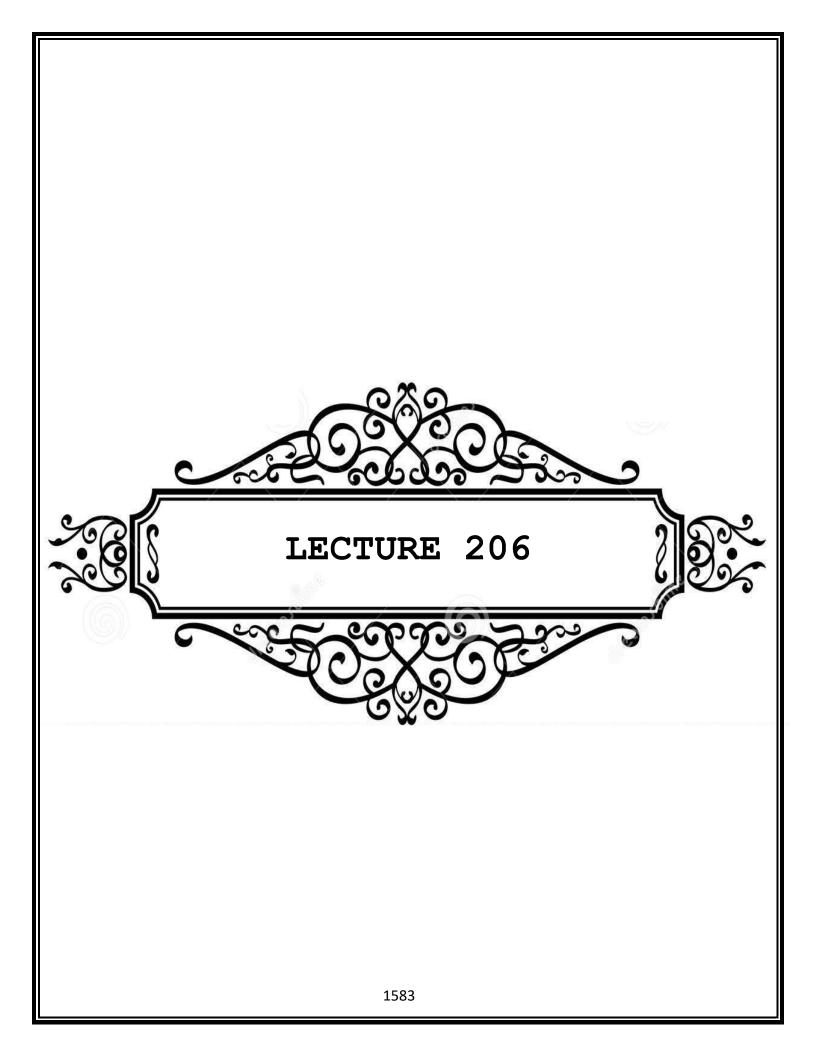
- Yagnavalkyas Jnanam is Paroksha Jnanam.
- Whats required in transcendental.

State:

• (no time, space, object) absence of world experience + presence of Jnanam.

Vidya's Teasing Answer:

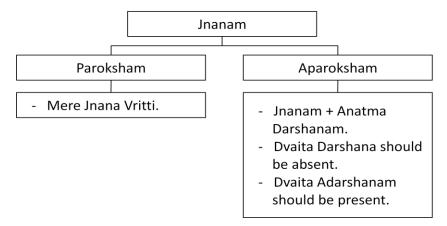
- All pots have ½ realisation.
- Absence of world experience.



LECTURE 206

Purva Pakshi:

 Atma Paroksha Jnanam = when there is Jnana Virtti in mind (generated from Shastra Pramanam).



Dvaita Vismriti should be present.

Jagrat	Svapna	Sushupti
Jnana Vritti is there.No Advaita Darshanam.	No Jnana Virtti.Dvaita Darshanam.	- No Jnana Vritti. - Dvaita Adarshanam.

- Samadhi Supra conscious state.
- Atma Jnana Virtti present.
- Sense organs with drawn.
- Thoughts eliminated.

Implication:

- Liberated Jnani should not be seeing world.
- How Prarabda Boga possible without seeing world.

Vidyas Answer:

Verse 187:

If you put 2 condition together:

- Atma Vidya + world non perception, inert objects and sleeper fulfill this pot = ½ realised.
- Dvaita Vismriti... don't put conditions for Jnanam.

Verse 188:

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मशकथ्वनिमुख्यानां विक्षेपाणां बहुत्वतः ।
तव विद्या तथा न स्याद्घटादीनां यथा दृढा ।।१८८।।
```

Then the pots are superior to you, for even the buzzing of mosquitoes often distracts your attention and they have no such awareness of duality.

[Chapter 7 – Verse 188]

• Nirvikalpaka Samadhi of pot superior – your's is fragile, can be disturbed by humming of mosquito, fly, ½ knowledge of pot superior.

Important law:

- Non perception of world not condition of Advaita Jnanam.
- Can get Advaita Jnanam even when perceiving Dvaita Prapancha.
- Seeing duality, say, I am non dual Brahman.
- Non dual knowledge gained by Pramanam can't be countered by opposite experience.

Star:

- Bigger than earth knowledge intellect asserts Satyam.
- Small experience Mithya optical illusion.
- Assert while perceiving Sparsha, Rupa... that I am Nondual Atma.
- Perception Vyavaharika Satyam Mithya.
- I am non dual Brahman = Paramartika Satyam.
- Therefore knowledge does not require non perception of world therefore Samadhi not required for Advaita Jnanam.

Advaita Jnanam:

• I was, am, ever will be Advaitam whether sense organs perceive the world or not.

Realisation:

- "Atma Dhi" once Vritti is generated that Jnanam is Aparoksha Jnanam.
- Verse 188 very important for realisation.

Verse 189:

आत्मधीरेव विद्येति यदि तर्हि सुखी भव । दुष्टिचत्तं निरुन्थ्याच्चेन्निरुन्थि त्वं यथासुखम् ।।१८९।। If, however, you admit, the knowledge of the self alone constitutes realisation you have accepted our position. Again if you say, to have realisation the troubling mind is to be controlled, we bless you. Be happy, do control the mind. [Chapter 7 – Verse 189]

Conclusion:

- Aham Brahma Asmi Vritti generated by Guru Upadesa during Sravanam is Aparoksha Jnanam.
- Jnanam = mental thought only.
- Vritti alone is Jnanam.

Purva Pakshi - Convinced:

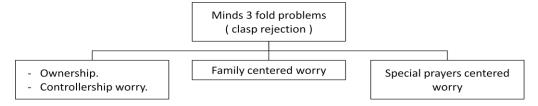
During Sravanam claim Aham Brahma Asmi – which is Aparoksha Jnanam.

Purva Pakshi:

 To get shama, Dama, Sadhana Chatushtaya Sampatti, require Nirvikalpa Samadhi.

Patanjali:

• By Yoga Samadhi, one should regulate, master, manage mind – Chitta Vritti Nirodha for Dushta Chittam – mind which wavers all the time.



Nirundyat:

- Discipline though Ashtanga Yoga.
- Samadhi for Sadhana Chatushtaya Sampatti Karma Yoga / Upasana Yoga / Japa Yoga / Puja, Saguna Ishvara Dhyanam – 100 methods to make mind qualified.
- Ashtanga Yoga useful, not compulsory.
- How will we know Dushta Chittam is sufficiently mastered or not.

When I say:

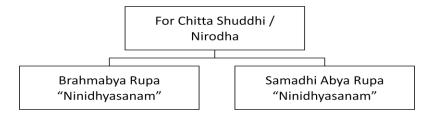
I have got only knowledge, no liberation means mind has problem.

When you say:

- I have knowledge, therefore I am liberated means Pramanam is working.
- Mind has problems which can be managed.
- I have knowledge, I am free means mind is Sadhana Chatushtaya Sampanna.
- Until you say this, can practice Samadhi also.

Verse 190:

तिदष्टमेष्टव्यमायामयत्वस्य समीक्षणात् । इच्छन्नप्यज्ञवन्नेच्छेत्किमिच्छिन्निति हि श्रुतम् ।।१९०।। We also like it, for the control of the mind is essential for the realisation of the illusory character of the world. But although the wise man may have desires, they are not biding as are the desires of an ignorant man. This is the drift of the text 'desiring what'. [Chapter 7 – Verse 190]



- Useful for Mithyatvam of world / universe.
- All emotional disturbances because of Satyatva Buddhi in world.
- Family, body, mind, seen as Satyam therefore disturbance. Therefore I feel I have knowledge but not liberated.
- For mental disturbances to go, focus on Mithyatvam of the world family, body, mind – Mithya.
- Concentrated perception of Maya, Mithyatva Darshanam more important that Brahma Satyatva Darshanam.
- Ninidhyasanam do more Jagat Mithyatvam.
- Practice Jagat Mithyatvam with Ninidhyasana Abhyasa.
- Jnani can perceive world, exhaust Prarabda Karma with non binding desires Mithyatva Darshanam.
- Sruti negates binding desires. Vidya accepts non binding desires.
- No contradiction.
- Jnani entertains desires but not like Ajnani.

Gita:

न बुद्धिभेदं जनयेदज्ञानां कर्मसङ्गिनाम्। जोषयेत्सर्वकर्माणि विद्वान्युक्तः समाचरन्॥ ३.२६॥ Let no wise man unsettle the minds of ignorant people, who are attached to action; he should engage them all in actions, himself fulfilling them with devotion.

[Chapter 3 – Verse 26]

Jnani	Ajnani
Busy detached	Busy attached

Brihadaranyaka Upanishad:

What type of binding desires Jnani has?

Verse 191:

रागो लिङ्गमबोधस्य मन्तु रागादयो बुधे। इति शास्त्रद्वयं सार्थमेवं सत्यविरोधतः ।।१९१।। There is therefore no contradiction between the two statements in the scriptures that 'desires are a sign of ignorance' and that ' the wise man may have desires'. Because the desires of a wise man are too weak to bind. [Chapter 7 – Verse 191]

Moksha:

Sarva Bandaka Ashudha Kama Nashaha.

Sureshvaracharya:

- Jananis don't have, can't have binding desires.
- Naiskarmya Siddhi 4th Chapter 67 Sloka any desire is lingam of ignorance. Where ignorance is, desire is there.
- Jnani has no ignorance hence no desires.

Brihadaranyaka Upanishad:

- Analysis of Shankara Bashyam 12,000 verses.
- 1st Chapter 4th Section Purusha.
- Vidha Brahmana- Mahavakya occurs.
- 1½ pages 1539 verses quoted here 1800 verses written.

Gita:

इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषो व्यवस्थितौ । तयोर्न वशमागच्छेत्तौ ह्यस्य परिपन्थिनौ ॥३-३४॥ Attachment and aversion for the objects of the senses abide in the senses; let none come under their sway; for, they are his foes.[Chapter 3 – Verse 34]

General rule:

 Every sense organ has its own Raaga Dvesha – Jnani / Ajnani / Bagawan has own Vahanam – mouse / peacock.

2nd line:

- Tayor O Vasham aagachet never become addict, slave to desires.
- I want coffee / TV / cigarette.
- I need coffee / TV / cigarette.
- Stop taking above for one year.

Verse 192:

जगन्मिथ्यात्ववत्स्वात्मासङ्गत्वस्य समीक्षणात् । कस्य कामायेति वचो भोक्त्रभावविवक्षया ।।१९२।। Since he is convinced of the association-lessness of the self like the illusoriness of the world, the knower has no idea of himself as a doer and enjoyer. The verse quoted at the beginning of this chapter, ' for whom should he desire?' applies to him. [Chapter 7 – Verse 192]

- Kimichan concluded.
- Here started from Verse 135.

Verse 135 – 192	Verse 192 – 222
Conclusion: - Kimichan. - Jnani has no binding desires because he looks at world as Mithya. - Indirect significance − Jagan Mithyatvam.	Kasya Kamaya

Bogya Prapancha Mithyatvam

Bogya Prapancha Nisheda

Is significance of

What object will he desire?

Kasya Kamaya:

- For whose fulfillment will Jnani desire object?
- No desiring Bokta left in Jnani.
- Bogta Desirer negated. Therefore Boga not required.
- Bogtru Nisheda Verses 192 222.